



The Creation

Sorin Cerin

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2020

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The Creation is part of Coaxialism, the philosophical system created by me, about which the philosophy doctor Henrieta Anisoara Serban, made the following review:

The Coaxialism, book review by Henrieta Anisoara Serban, PhD in philosophy, Researcher, Institute of Political Science and International Relations of the Romanian Academy, written in 2007 :

“This book represents an audacious contribution to contemporary philosophy. Not a mere synthesis, the volume brings to the fore a original vision concerning the truth (and the illusion), the absolut and the life, into the philosophical conversation of humanity. “What else are we, but a mad dream of an angel, taken up with himself, lost somewhere within the hierarchy of numerology?” (p.5), asks the author, triggering a captivating odyssey, with an opening towards the philosophy of conscience, contextualism and mind philosophy, that is relevant for the critique of the representationalism and postmodernism. Coaxialism is structured in 11 chapters. They may be interpreted in triads. Therefore, the first three chapters could stand as an introduction to the thematic realm of coaxiology. The first chapter is concerned with “The purpose, the hierarchy, the birth of numerology and of the Primordial Factor ONE”, the second chapter treats “The Instinct, the Matrix, the Order and Disorder, the Dogma”, and the third chapter “The State of the fact, the Opened Knowledge and the Closed Knowledge, the Coaxialism and

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the Coaxiology”. Then, the next triad would be constituted by the interpretation of three aspects related to human exemplarity, via the chapters entitled “The Print and the Karmic Print, the Geniality”, “Love or the individual Conscience of the Human Being” and “Consciousness or the knowledge in Coaxiology”. And, the last triad, say, of a semantical and hermeneutical nature, approaches “Reflections on philosophy, the Alien within the Being, the Dimension of Life”, “The Semantical Coaxiology” and “The Semantical Truth, the Semantical Knowledge, the Semantical Mirror and the Reason of Creation”. The tenth chapter, named “Semantical Ontology, Neoontology, and Coaxiology, the Semantical Structuring of Our Matrix”, capitalizes on the ideas from the preceeding philosophical architecture. Eventually, the last chapter offers specific mathematical models of the ideas and concepts that are exposed within the book, along with the relationships among them. In a Schopenhauerian, Nietzschean and Wittgensteinian architectonics of the philosophical ideas, the author states the principles of what he labels as the “coaxialism”: 1. The only true philosophy is the one accepting that Man does neither know the Truth, and implicitly, nor philosophy, 2. Man shall never neither know the Absolute Truth nor the Absolute Knowledge, for his entire existence is based on the Illusion of Life, 3. Any philosophical system or philosopher pretending that he or she speaks the Truth is a liar, 4. The Coaxialism is, by excellence, a philosophy that does NOT pretend that it speaks the Truth, yet accepting certain applications sustaining the reference of the Illusion of Life to the Truth, 5. The Essence of the Truth consists in its reflection in the Elements appeared before it, as there are the elements of the Opened Knowledge deriving from the Current Situation, 6. The Coaxialism accepts the operations with the opposites of the opposites of the Existence, with or

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without a compulsory reference to such opposites, determining the coaxiology, 7. Each Antithetical has, to the Infinity, another Antithetical, which is identical to it, 8. The farther is an Antithetical situated, that is the more opposites are intercalated (between itself and its Antithetical), the more accentuated the similarities, and the less opposites are intercalated between the two Elements, the more accentuated the dissimilarities, 9. As well as we can conceive Universes without a corresponding substrate into the Existence, we can conceive Knowledge without a corresponding substrate into the essence, that is, without a subject, 10. The Factor is going to be always the opposite of the infinity to which it would relate as a finite quantity, the same way as the Knowledge relates to the lack of knowledge, and Life, to Death. Within a Coaxial perspective, the Factor shall be an equivalent to God, the Unique Creator, and yet Aleatory in relationship with its worlds 11. Within the Worlds of each Creator, unique and Aleatory Factor are to be reflected all the other Creators, all the unique and Aleatory Factors, as numbers, starting from ONE, that is the Primordial Factor, all the way to the Infinite minus ONE Factors of Creation, all Unique and Aleatory. (p.5-7) Certainly, someone may ask how is such a unitary cuantics going to be sustained? But to rise seriously such a question would mean to miss the point that here we have mathematical metaphors, suggestive models, and not a calculus leading to the Metaphysical Truth (which would at the same time contradict the very coaxiological principles). The bounty of capital letters and underlining in the text speak volumes of the American experience of the author, emphasising as well, with a certain irony, the endeavour to capture meaning, the thirst for absolute, for perfection, for the Truth and for the pure idea, central to all philosophies. Thus, given the following quote, I can at once offer exemplification for the above observation and clarify a

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column-idea of this intriguing work: “The Coaxiology is a philosophy capable of determining in depth the importance of the Factor (...) – which is also a number, I have to note, among other aspects it provided. It is produced by the Essence of an Element of the Matrix Status Quo, or by the Instinct. (...) The Factor is going to be the demiurge who, via his own capacity of consciousness should include in himself always new and newer Elements of the Closed Knowledge, also assessing, though, without knowing them into detail, Elements of the Opened Knowledge. (...) Man is such a Factor despite the fact that he is situated hierarchically much lower in comparison to the Great Creators.” (p.51-2) The author explains the coaxial (and eventually, structuralist) manner to investigate the world, as a paradoxical mix of good and evil, divine and demonic, humane and rational, a mix giving birth to the Illusion of Life and being sustained, grace of a feed-back, precisely by this Illusion of Life. (P.53 sq.) “Don’t you know that only in the lakes with muddy bottom the water-lily blossom?” was asking, the 20th century Romanian philosopher, Lucian Blaga, rhetorically, and already “coaxial”. The philosophical poetry of Mihai Eminescu is consecrated to the illusion of life. It reflects, as an illustration, in the poem “Floare albastra?” (“Blue Flower”, a Romantic motive, and yet, a coaxial motive, that appears within the German literature, at Novalis, or at Leopardi) the paradoxical marriage of the infinite with the wishes. This is a metaphor for the paradoxical marriage between the philosophical Knowledge, aiming at the absolute and the terrestrial Knowledge, through love, afflicting human’s heart, as a creative factor, stimulated by affection. As well as in his literature, Sorin Cerin accomplishes to express himself capitalizing at once the universal philosophy and on the great Romanian philosophical successes. For example, as she turns the pages of the book, the reader may have

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glimpses of Schopenhauer's philosophy – let us recall that the human being, as a knowing subject, knows himself as a subject, endowed with a will and that he cannot become pure subject of knowledge unless his will vanishes, in order to eliminate the reference to what one can wish in relationship with the knowledge, since the representation is maimed by desire (The World as Will and Representation). The book sends to Nietzsche's philosophy – see for instance the idea that "The apparent world is the only True one; the 'real' world is sheer lie", from The Twilight of the Idols, ch. 3, aphorism 2. A more sensitive reader would find analogies with the philosophy of Emil Cioran, in The Trouble with Being Born. Coaxialism may recall Wittgenstein II in that philosophy represents the (re)organisation of what we have always known, while language is to be considered an "activity", a "game" framed into certain "forms of life", a summation of different phenomena, maybe related to one another, but in very different manners. As for the "Truth" one may associate the following suggestive line from the Philosophical Investigations, Oxford, 1953, 9, § 68: the strength of the thread does not rely in the fact that each fibre goes from end to end but in the overlapping of many fibres. At the same time, the idea of a creative factor "struggling" with the world to draw forth only partial and paradoxical Truths has from the very beginning strong echoes with the philosophy of mystery, as it appears within the work of Lucian Blaga. A similar analogy may be made with the figure of the "ironist" (proposed by Richard Rorty), at her turn, "struggling" with the world, in order to educate herself into the various vocabularies (read "parallel cultural realities"). The comparison with Blaga does not stop here, the researcher connoisseur identifying avenues of investigation towards the "Luciferic" versus "Paradisiac" Knowledge dichotomy, in analogy with the closed – opened Knowledge, with the Matrix, with the creative

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factor, etc. The work is also remarkable given its distinct literary qualities, the intriguing specific philosophical language developed in close relationship to the literary print, a distinguishing note for an interesting philosophical debut.”

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CHAPTER I

**PRINCIPLES OF THE STATE OF
CONCEPTION**

The most important thing from my entire philosophy is precisely this State of Conception, which reflects the most important answer to the most important question of philosophy, namely: - What is the origin of the Everything, but especially what namely is, this Everything?

Therefore, I will state the Principles of the state of Conception at which I have meditated intensely and which I consider to be the closest to the Truth in terms of my condition of human being, who thinks with a Logical Coefficient 2, like, good-bad, beautiful-ugly, etc.

Principles of the State of Conception

1) The Principles of the state of Conception become implicitly the Principles of the state of Conception of Coaxialism, becoming, and the continuation of the Principles of Coaxialism, which pass the frontier of the Infinite Semantic Mirror of Knowledge. Thus God is the state of Conception that possesses the Deistic Domain.

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2) Any Happening becomes Non-incidentally, if another precedes it.

3) A Happening can not occur, than once through a single Event.

4) The Happening Incidentally, or the Incidentally is the Creation, attributed only to Creators Factors. Thus Numerology is Creation.

5) Creation occurs only once through Happening, being everywhere in Knowledge.

6) All that follows after the Incidentally (Creation) is the Non-incidentally Happening.

7) The Happening that has a precedent in Creation becomes Non-incidentally, being: Destiny.

8) Once with Destiny, the state of Conception delimits from its Creation, becoming the "Infinite Continuum" from Creation and not the one before Creation, thus God is over the Everything and Nowhere, being through Creation and to those before Creation the one that determines among others and the Destiny known by the Primordial Element of Knowledge from always and before the Everything for to be Primordial Element the Knowledge, Word and Symbol in the Everything - Endless, a cause of the Contradiction, which will determine among others from the Infinite: the Creation or the antechamber of Destiny.

Creation does not obey to Destiny, being only once, a Happening Incidentally, while Destiny is subject to Creation being a Happening Non-incidentally.

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Any Happening in Knowledge becomes Incidentally (Creation) if it has no precedent and Non-incidentally (Destiny), if it has precedent.

Any Happening as a Primordial Element can not be than only one, a Single Word from the Universal Pure Language, which can be neither Incidentally and nor Non-incidentally, because it is not subordinated or reflected in some way or another in the Primordial Element of Knowledge, becoming only the Primordial Element of Happening.

9) The God of Man is the Common Element that gave him his appearance, just as the God of other beings are their Common Elements.

All these Common Elements of Beings are Typological compared to the Primordial Element of Knowledge, because their Primordial Elements (the Self of Beings) are Neotypological compared to the Primordial Element of Knowledge in the whose worlds are reflected and thus the reflection is made only through a Common Element, which becomes Typological and intermediate at the same time compared to the other two Primordial Elements, of Knowledge and of the Self which are Neotypological between them.

10) The God of Man or of Beings is reflected in the worlds of Creation of the Primordial Factor, of the Creator Factors and Unique Incidentally and of our Creator Factor and Unique Incidentally which by his creative essence becomes the Creator in the worlds where the God of the each Being in part (the Common Element) reflects his own its Typology.

Thus God reaches us through the Creation of our Creator Factor as a Creator God, without Man

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being able to concretely discern his Typological connection with Creation, the God of Man superimposes on the Creator Factor becoming God of Man the Creator Factor which also gives meaning to human typology through Creation.

The Creation occurring only once, what follows it is nothing but a glimpse of one portion or another of this Creation through the Infinite Mirror of Knowledge and implicitly of the Illusion given by it.

Creation once Created will make room for Destiny, which can not Create than show (reflect, mirror, awareness or discern) the Creation through one way or another.

11) At the origin of Everything will be the First Analogy: Any Primordial Element is always located IN Infinity and never IN its exterior, because if we assign to the Primordial Infinite the notion of EVERYTHING, and only from this point of view, never, a Primordial Element will not be able to be outside of the Everything through which and this one is ultimately identified.

Thus appears the First Analogy or the Analogy of the Everything.

Thus, each Primordial Element will have to be found or to be in All the Other Primordial Elements, even if there are Neotypologies between them, the reflection will be done through a Common Primordial Element that will have a double quality of Typology compared to the two Neotypological Elements between they.

Only the Typological Elements between them, can be found some in others.

12) Each Primordial Element is a Word that has a Meaning and Symbol of its, which is reflected as it is

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in the case of the Knowledge which is also such a Word, or is found, in the case when the Knowledge does not interpose, within other and other Meanings and Symbols, forming the Universal Pure Consciousness built on the Words of Universal Pure Language.

13) Universal Pure Consciousness has no connection in any possible or impossible form with Logic, the latter being a simple instrument used by the Illusion of Knowledge, therefore Universal Pure Consciousness is not based on Logic in any form and nor on Knowledge except in the extent to which this is a simple Primordial Element, hence, a simple Word, from the infinity of Words of Universal Pure Language.

14) At the origin of Everything seen only and only through the prism of Knowledge, follows two other Analogies which are: THE SECOND ANALOGY OR THE ANALOGY OF KNOWLEDGE, where in this Everything, appears the Semantic, Neosemantic and Periodic as a result of the Lack from Semantic, which from the point of view of Knowledge keeps place of Everything.

It is valid only within the Primordial Element of Knowledge.

THIRD ANALOGY: The third analogy is the Analogy of the Denunciation of Predestination, which implies the succession of Events and of course the Event-Phenomenon duplex.

These three Analogies are the engine that leads to the development of all the Universes of Knowledge, they being followed by an infinity of other and other Analogies, but reported to other levels from a structural point of view.

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And this one is valid only within the Primordial Element of Knowledge.

15) The rule of Analogies is: An Analogy always determines it and unconditionally on other, to infinity, structuring the Infinite.

At the origin of Everything but only and only from the point of view of Knowledge, there is the Rule of the three Analogies, namely: An Analogy always determines it and unconditionally on other, to infinity, structuring the Infinite, which is defined through the three Analogies, through Everything, Semantic, Neosemantic, Periodic and Denunciation, and, the Denunciation Predestins the Everything in the Mirror of Knowledge, reflecting the Elements of Knowledge from Before It!

The Infinite in the Knowledge always appears in the form of Mirror of the Infinite.

The Infinite outside the Knowledge is totally different from the one within it, because it no longer has only the characteristics: Semantic, Neosemantic or Periodic, but also others.

16) At the origin of Everything will always be Everything from the back of Everything, because Everything cannot be Endless, like the Endless cannot be Everything, but precisely the Everything- Endless determines the Contradiction.

17) The contradiction, Everything -Infinite, is at the base of the "Infinite Continuum".

18) The characteristics of the "Infinite Continuum" are the basis of the Everything and All.

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These are: Asymptotic Function, Landmark of Negation, Structuralization and Undefined.

19) The characteristics of the State of Conception will always be the same with the characteristics of the "Infinite Continuum" and of the Primordial Elements, which by the reflection of these into each other, determine new and new characteristics, such as within the Primordial Element of Knowledge, the Semantic (the Semantic Mirror of the Infinite), the Neosemantic or the Periodic.

20) The words of the Universal Pure Language can be reflected and KNOWN through our Matrix which is the Matrix of the Primordial Element of the Knowledge which and She is in turn a Word from this Universal Pure Language.

21) If the Words of the Universal Pure Language which are and Primordial Elements and Matrices at the same time, would NOT be Known through Our Matrix of the Word and the Primordial Element of Knowledge, so Our Matrix would NO longer be the source of these Words independent of her, not created by it, I repeat, the source term indicates only the way through which these words come and not what namely create them, these would no longer belong to the Universal Pure Language given by this Matrix of Knowledge.

Language is an appanage of the Knowledge.

Thus the Universal Pure Language seen through the other Matrices-Words-Elements Primordial may no longer be perceived in quality by Universal Pure Language, but Matrix Forms of Expression.

These Matrix Forms of Expression are the equivalent of Universal Pure Language but seen

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through the medium of another Word of this Universal Pure Language, different from the Word -Knowledge.

22) The Matrix Forms of Expression, similar to Universal Pure Language have the same provenance characteristics, referring to the four basic characteristics of the the Everything- Endless, encompass the same **EXPRESSION** (Universal Pure Consciousness or State of Conception) in their totality, so the terminology of Universal Pure Language can be used further, and on that of Matrix Forms of Expression only when a clear distinction has to be made between the Word- Knowledge as a Primordial Element and its Matrix development and the other Matrices or Words of Universal Pure Language.

I have stated that every Creator Factor is a Word of this Universal Pure Language.

So it is, just that it is a Word of the Universal Pure Language in and through the medium of the KNOWLEDGE which is not the same with a Primordial Element, because within the Our Matrix only the Knowledge is the Unique Primordial Element, in fact being precisely Our Matrix, which develops in her turn the Instinct, the Absolute Truth and the "Ego" of the Primordial Factor.

The Creator Factors are the Totality of Universal Pure Language seen through the Word - Knowledge, from within this Universal Pure Language, thus the Creator Factors do not have the same Symbol and Meaning with the one of the Words of the Universal Pure Language, on which represent them by their reflection in the "Ego" of the Creator Factor, because one it is the Meaning and Symbol of the Word of the Universal Pure Language reflected through the medium of a Matrix (WORD), others are reflected through other

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Matrices (WORDS), and others are their Meanings and Symbols in themselves, unreflected and indeterminate by any other Matrix (WORD).

23) The Universal Pure Language is divided into two major groups, namely, in the Matrix Forms of Expression, that is the Universal Pure Language where the Words are Primordial Elements, which define in their entirety the Expression, or the Universal Pure Consciousness defined as the State of Conception, and among these Words is also the Knowledge.

24) The second group is the Matrix Universal Pure Language where each Matrix in part, being a Word and a Primordial Element of the Matrix Forms of Expression develops within them their own Universal Pure Language, as a result of interdependence with the other Words of the Matrix Forms of Expression.

Thus within Our Matrix, which is the Word-Knowledge, the Matrix Forms of Expression receive the name of Universal Pure Language, and its Words are found within our Matrix which is, the Word-Knowledge and the Primordial Element-Knowledge, in various hypostasis, depending on how they interact due to the First Analogy with Our Matrix, developing other and other Analogies.

25) The Semantic, the Neosemantic and the Periodic, implicitly the Lack regarded as the motor of the Word (Primordial Element, Matrix) of Knowledge is nothing more than part from the Matrix Universal Pure Language, of the Knowledge.

The Semantics, the Neosemantic and the Periodic through the Lack generated by the interdependence between them achieves nothing but a

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development within the Matrix of the Word-Knowledge, even though these are "before" the Purpose, the Instinct and the Absolute Truth, they are in fact the essence of Our Matrix, which is the Matrix of Knowledge, and the Meanings of each, in part, as well as the symbols of each, in part, respectively, Semantic, Neosemantic, Periodic and Lack, taken as Words of Universal Pure Language regarded as Matrix Forms of expression are totally different from what we have established through and in Knowledge.

The Provenance or Origin from the perspective of Our Matrix which is precisely its Origin, consists precisely in the essence of this Matrix, or of this Word which is composed of Semantic, Neosemantic, Periodic and Lack, which gives this Matrix, its own motor of self-determination in its quality of Knowledge.

26) Through the interdependence of Our Matrix with the Word -Creation, the Primordial Factor, finds in its "Ego" all the Words of what Knowledge defines the Matrix Forms of Expression as being Universal Language.

Within other Matrices, (Words, Primordial Elements) the Universal Pure Language can be defined quite differently from how the Word-Matrix - Primordial Element defines it: the Knowledge.

All the Words of the Universal Pure Language seen through Knowledge are Matrix Forms of Expression because their totality involves the **EXPRESSION**, which is at the same time and the Universal Pure Consciousness as well as the State of Conception.

Why does the same thing have three names?

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Normally it would be a single name for to simplify the so complicated process which we are discussing.

The cause consists precisely in the plurality of the meanings that it has from certain points of view, both the Expression and the Universal Pure Consciousness or the State of Conception.

From the point of view of the Expression, there is the significance of enunciation, which becomes implicitly and the Universal Pure Consciousness where its significance acquires other valences, such as those of Self-Personalization of the Everything -Conscious upon its Endless, of self-determination of the Endless - Finished indeterminant, etc., which in their turn, they define the State of Conception.

Starting from the basic principles of Coaxialism, I cannot affirm that what I say is true, because no Man knows the Absolute Truth, but I will try to get as close as possible to this Truth, and more than that, to its essence which it consists precisely in the State of Conception, the essence that has moved to our Matrix even before it was the Instinct, and Absolute Truth of its, and why not to I admit it, the Absolute Truth of the whole Matrix structure, not only of Our Matrix, which is one and indivisible even if it is reflected in its turn in all the Matrix structural evolutions, regardless of Matrix.

The state of Conception is defined as being the Everything, that is uncreated in reality by nothing, which is eternal and at the same time complete through its own eternity, but also Everything from the Back of Everything.

Only we have the Illusion of Life that we are the founders of a new and new development that in reality does not exist.

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Structurally, the State of Conception can be defined from the point of view of the most "first" elements, which in fact, includes all the other elements, as the Semantic, Periodic and Neosemantic.

This, Everything, is first and foremost wrapped with the crust of these three elements so that ultimately we can look and at the core from their "interior".

About the Semantic Mirror of the Infinite I have spoken so many times before in my books, but also about the fact that the Semantic could not have become, determined even and by the human mind, if this one would not have self-determined on self, precisely through his Lack, and this Lack not being anything other than the Neosemantic which highlights the Semantic.

However, neither the Neosemantic as being a Lack from Semantic could not have determined on itself if, than through its Lack, what determined the Periodic, as being a Lack, part from Semantic, and a Lack, part from Neosemantic, because the Neosemantic is a Lack from Semantic, and the Periodic is a Lack from Neosemantic, so both together.

However, the State of Conception fulfills them all three.

When I used the term "first elements" or infinity, shell or bark, of the Everything, I did it figuratively, because at this level we cannot speak of a determined structure of Everything, of Numerology which to succeed a certain succession of events than to the extent that this succession of events is of infinite level or more correctly would be infinitesimal, so that at this level any determination of the succession of events through the occurrence of new and new Events, is not numerologically structured because at infinite level, when Event 0 extends to infinity, it becomes equivalent to the previous Event,

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surpassing each other, uniting, so that the whole succession of events to become one and the same Primordial Event.

Therefore the infinitesimal succession of events is the Primordial Event to which it is reduced absolutely the Everything.

This aspect is reflected distorted, what is right, and within the Illusion of Life of Man in the form of Event-Phenomenon-Event, which takes place receiving different ideational aspects depending on the Logical Coefficient 2 of the human being.

The characteristic that the Phenomenon has received is equivalent to that which the Primordial Event fulfills within the State of Conception, that is to reduce to a whole the whole range of successions of events, whole due to the Infinite.

The state of Conception includes in its domain among others, and the Infinite.

The infinite is, as we have seen from our perspective as human beings, a whole which has included within it an endless series of successions of events .

Once the Infinite is an Integer, this fact denotes that it is not alone, since any Integer must become, completed by "something".

Who can give the quality of completeness of the Infinite, than the Neosemantic part, which is nothing else but a Lack from the Infinite or more correctly said from the Semantic Mirror of the Infinite.

Thus the Lack from the Semantic (Infinite) determines the Neosemantic, and the Infinite (the Semantic) becomes determined as Whole precisely by its Lack, which is the Neosemantic, instead this Lack that is the Neosemantic, and another Whole, at the same time becomes determined as Whole, also by its Lack, which this time is the Periodic, another Whole?

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Practically, there are two Infinities and one Endlessness through Periodic?

Things are on one side, like that, but not on the other.

The two infinity, the Semantic and the Neosemantic are part of the State of Conception which is the supreme title of the Everything.

Once there are two it means that neither can be Infinite to the other, since two infinities always have a frontier between them, fact which symbolizes at least one finite at a certain end, and everything that is finite at one end, can be infinite, only to the other, but not and if he meets another Lack from him which is the Periodic.

The appearance of the Periodic, notes the fact that none of the two, the Semantic and the Neosemantic, are not Infinite.

Then how can the Semantic be the Mirror of the Infinite in which are reflected all that are, but especially all that are not?

Returning to Lack, this Lack is not a Lack of any other element, but precisely of the element itself, be it Semantic or Neosemantic, so the Lack of the Semantic is the Neosemantic, but that Lack is **IN** the Semantic and not outside it.

Thus the Neosemantic is **IN** the Semantic and not on the outside of it, just like the Periodic is **IN** the Neosemantic, and not somewhere located in its exterior, especially since the EXTERIOR of the Semantic cannot even exist, because it represents absolutely Everything.

Thus the Infinite and the structure of its basic elements are determined.

Once it doesn't exist the exterior of the Semantic, it means that it doesn't exist, neither its interior, therefore how can be that Lack In Semantic or Neosemantic once the exterior itself is missing?

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It is as true as possible that without exterior we cannot speak of an interior of it.

The Lack in itself represents precisely the fact that the "something" is missing from the Semantic, therefore from that "something" whose exterior is missing, and precisely the Lack from "something" without exterior, so from another Lack, because the Lack of the exterior attracts after itself and on that of the interior, so it implies a Total Lack, and the Semantic appears in this phase of Total Lack, from which is missing precisely the Neosemantic, which "animates" the Semantic.

Of course, that "animates" is used as figuratively as possible in that example, because only about the soul we cannot speak in this case.

Thus the Semantic itself is a Lack from which another Lack is missing which is the Neosemantic, and from this in his turn another Lack is missing which is the Periodic, made up of both the Lack of the Semantic and that of the Neosemantic.

Therefore the key question that is being asked at this moment is what exactly determines this Lack from the Semantic and then from the Neosemantic to determine them the other two, one compared to the other and then according to Periodic?

Perhaps this is one of the most interesting but also basic questions of the whole coaxiological philosophy.

From the answer to this question, the whole Coaxiology begins.

So far we have determined that, at the Semantic and Neosemantic level, we cannot speak of a certain exterior or an interior, because the Semantic is defined through Infinite, and the Infinite cannot be finite, because in that case it would no longer be Infinite.

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I know how childish this answer sounds, but it is actually one of the hardest answers about Infinite from the entire coaxiological philosophy.

Why?

Often I appreciated the fact that both the Semantic and the Neosemantic have a certain frontier of the finite, between them, that defines and separates them at the same time.

I was using that, "IN" interior, of "something" that actually has no exterior, but no interior, so how can we use that "IN"?

It can be used only in the acceptance of to be located as an infinity, and not to the own mode of "interior" of that infinity.

Therefore the Neosemantic is part of the Infinity of the Semantic itself as well as, the Periodic, an infinity, "IN" which, defines on itself as Neosemantic.

Thus, there are no two or more infinities, but only one infinity, namely the infinity of the Semantic, on which in the Coaxialism, I have called the Semantic Mirror of the Infinite.

The Neosemantic is the same Infinite as the Semantic, but it differs from the Semantic through its property different from this, namely, all I can affirm with my mind of human being is that this different property ultimately consists precisely in the fact that the Neosemantic is a Lack from Semantic.

Being a Lack from the Semantic, cannot be Semantic, in the sense that it cannot be what the Semantic has, but only what is missing to the Semantic.

Once it is not what the Semantic has, but what is missing to the Semantic, so it has a different property in itself of its, of the Neosemantic compared to the Semantic.

Therefore, the Periodic can as well be defined in this way by which we defined the Neosemantic as a Lack

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from the Semantic, only that it must be added the fact that the Periodic, not only is a Lack from the Neosemantic, but he is also a Lack from Semantic, because the Neosemantic in turn is a Lack from Semantic, and thus, the Neosemantic has transferred, through its own Lack toward Periodic, and its Lack from the Semantic.

In this case, the Periodic is both what the Semantic does not have and what the neosemantic does not have, so it is another different characteristic.

These characteristics are separated by a frontier between them and not the Infinite itself is separated, because otherwise it would no longer be Infinite but would become finite, being reduced to a certain limitation.

At the level, of Infinite, we cannot use no limitation.

Not the Infinite is limited, but its characteristics.

Does this mean that the Infinite has only three basic characteristics such as, the Semantic, Neosemantic and Periodic?

Are these in fact some characteristics of what the Infinite means?

However, the three are nothing but the traits of the Infinite that we as human beings, which think based on Logical Coefficient 2, can deduce them, using Knowledge, or what we consider to be Knowledge, because we are not able to we decipher, not even a single opposite of the Knowledge which for us is the Nothingness, equivalent to the Non-knowledge, although I have already talked about the Nothingness much more extensively in another book of mine.

These properties of the Infinite really have a frontier of their own so that they can be separated from one another, only that each is one and the same Infinite.

Why I used only these three characteristics caused by Lack from within the Infinite, from where the Whole

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Everything starts, and I did not use and other characteristics of the Lack.

What could determine the Lack from the Periodic ?

It is known that the Semantic is in fact the Mirror of the Infinite, to which lacks the Neosemantic, and the Neosemantic lacks the Periodic, but to the Periodic why does he not lack anything in order to can determine himself at the Infinite?

Because, the Semantic is the Mirror in which is reflected the Neosemantic whose Lack is the Periodic.

The periodic is the Phenomenon, the Semantic is the Mirror and the Neosemantic is the Knowledge or all its possible and impossible opposites!

I said in a previous book, that the difference between an Event and a Phenomenon, consists precisely in the fact that the Event occurs once and then it alternates within other Events, while the Phenomenon, barely begins with a certain Event and ends after an entire succession of events, when the Phenomenon completes itself as such, developing a new Event, which to include in his womb the entire succession of events, that happened before.

Therefore, the Periodic can no longer have a Lack from Itself which to determine another characteristic as the Neosemantic determined him, because this Lack defines in fact a new beginning, of a new Event that is part of the Phenomenon that is the Periodic, which will determine a succession of events and finally, an Event will be reached again that will encompass the entire succession of events, produced due to the Phenomenon.

The phenomenon itself is not Knowledge, as it belongs to the Neosemantic which is mirrored in the Mirror of the Semantic Infinite.

As Knowledge is not a Phenomenon, it cannot be subjected to any logic, because in that case Knowledge and all its opposites should be subject to the law of some

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Events but especially to the succession of events, which cannot be possible and more than that, it makes no sense.

However, coming back to the previous question, namely, why they are only Semantic, Neosemantic and Periodic, and Lack must be from "something" without being able to be from "something else", that is, instead of Semantic, why they are no longer many elements as such from which to lack "something" and then the development we would realize would not only be reduced to the three basic characteristics of the Infinite, namely, the Mirror, the Knowledge and the Phenomenon but would be highlighted in many more characteristics?

Even if at first sight I come to accept the fact that, the more superior is the Logical Coefficient based on which one thinks about the properties of the Infinite, the more we will be able to deduce new and new characteristics of the Infinite, by the assigning of some new and new partners to the Semantic as well as to the Neosemantic or Periodic.

My answer consists in the fact that such a track is totally false and I will tell you why.

First of all, the Semantic is a single Infinite, which also has a characteristic only of its own, which belongs him next to Neosemantic and Periodic which already they become a Lack.

It has no importance, the fact of to think with a more superior Logical Coefficient, because any Lack from an Infinite is one and the same Lack, it cannot be attributed and to another Infinite.

On the other hand, to attribute to this triad other and other characteristics is as if you surpass the Phenomenon toward the Event and you affirm that the Event is the one that can determine a succession of phenomena and not the Phenomenon the one that can transform a succession of events into a new Event, which has become himself a Phenomenon.

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Moreover, the Periodic represents the Finite precisely through its amazing characteristics of Event-Phenomenon and Phenomenon-Event.

The basic characteristics of the Infinite **seen only and only through the Knowledge are:** the Mirror (the Semantic), the Knowledge (the Neosemantic) and its infinite opposites and the Event - Phenomenon or the Phenomenon - Event of the Periodic.

The sum of these characteristics represents the State of Conception reflected only in the Knowledge, at the level of Knowledge and NOT the State of Conception, in her ensemble.

About the State of Conception in her ensemble, I will talk in the following pages and you see how the Knowledge together with the Semantic, Neosemantic and Periodic not represents than a Primordial Element, a Word, from the infinity of Primordial Elements (Words) of the State of Conception, in her ensemble.

Attention, from here on I will replace the term of creation with the one of Conception because by creation are understood new and new achievements at the level, of, Knowledge, things, phenomena, events.

In reality it is not so, because all these we perceive them, only due to the space-temporary dimensions of the Illusion of Life.

Everything is, has been and will be as uncreated as we have the Illusion of Life that is created!

Returning to the question what namely determines this Lack from Semantic, in which, stand, in fact, all that are, but especially those that are not, as I have said before.

The Lack from the Semantic is "determined", I say in quotation marks, because, how nothing can not be created, it can neither be determined, so that the Lack is the delimitation of the Infinite from its characteristics?

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Why?

The answer consists in the opposites of the three characteristics, first of all of the Mirror, respectively of the infinity of opposites of the Knowledge (the Neosemantic) and of the Event-Phenomenon (the Periodic).

What is more interesting is the fact that the Mirror is precisely the Infinite itself.

What opposites can the Infinite have in himself?

The answer would not consist in other characteristics but is much ample, consisting in the opposites of the characteristics.

Thus the Mirror would have, an opposite of her, as well as the whole infinity of opposites of Knowledge would have their opposites, but also the Periodic, through Event - Phenomenon.

What can these opposites be if they are not characteristics of the Infinite from which they all started and how namely can they be classified?

First of all, through what namely do we perceive the Infinite if not through the Knowledge?

If the Infinite is perceived through Knowledge, does it mean that he also is implicitly a characteristic of Knowledge, or only we see it that way, because another given variant, is impossible for us to put into practice?

What is certain is the fact that the Lack from Semantic, nor what has determined her, does not depend on the Logical Coefficient 2, except to the extent that she is thought through the prism of this Logical Coefficient of the human being.

By ignoring this and attributing to the fact that all the Logical Coefficients are part of the great field of Knowledge, we can affirm that, Knowledge itself can have a tangency with the Infinite, but the fact that the Infinite is there it would not be due to the Knowledge or the Lack of

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him, because I have already said, the Infinite is in fact the Semantic.

Again we reached from where we started without to find out what namely has determined the Infinite, but especially its Lack.

Knowledge is a simple instrument, very complex just like the Logical Coefficients that structure it, but it is not a Phenomenon-Event that to propel her in the posture of to "determine" in one way or another the Lack.

If Knowledge (the Neosemantic) is an instrument, how can this instrument be the Lack from the Semantic?

And again we return to the question what namely has determined this Lack from the Semantic, as to finally fulfill the State of Conception, together with Periodic, another Lack this time from Knowledge (Neosemantic).

More than that, if Knowledge is an instrument of the Semantic and therefore of the Infinite, how can this instrument determine, in turn, from itself, the new Lack which is the Periodic, and which becomes characterized by the Event-Phenomenon duplex?

What is an instrument, first of all.

Through its acceptance, the instrument is a tool with the help of which one can determine a particular Purpose.

This tool is used by Semantic (Infinite) to fulfill its Semantic Purpose, namely the Event - Phenomenon, initially, the Event - Phenomenon - Primordial.

Thus Knowledge (Neosemantic) is only a state of translation toward what becomes the Semantic Purpose itself, namely the Event-Phenomenon.

As Knowledge is a palliative of ours and we cannot think without using Knowledge and implicitly Logical Coefficient 2, and they are an instrument in their turn and for Man, it means that the Semantic Purpose of the Infinite is almost totally different from what I have said here so far,

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because we perceive this Semantic Purpose as being one which can be determined only by the help of Knowledge.

On the other hand, it is not so, because and the Knowledge has an infinity of opposites, the first would be the Unknowledge, and on the others we cannot even locate them in one way or another.

In this case, the Semantic Purpose is no longer the Event - Phenomenon (the Periodic), but a totally different one.

Which is this?

If we get closer, to some extent, to the Semantic Purpose of the Opposites of Knowledge and implicitly of the Knowledge, we will be able to understand what has determined the Lack of the Semantic, among which is the Knowledge with all its infinite opposites in quality of instrument.

Why?

Because it is much easier to we see how the tool was determined, how it "looks", if the Purpose for which it was made was found.

But as long as not even the Purpose for which it was made we do not Know it, then we do not even know what kind of tool it is.

Thus, the Lack of the Semantic is an instrument made up of Knowledge and, its infinite opposites.

The first infinite opposite of Knowledge is Non-knowledge.

Non-knowledge does not mean at all that it is not another typology of Knowledge, but only for us, for our mental faculties, Unknowledge is a kind of "nothingness" which cannot be passed.

From where we can deduce that and Non-knowledge is another typology of Knowledge, it is the fact that and Knowledge, as well as anything has an infinity of opposites.

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Therefore, and Non-knowledge has an infinity of opposites just as Knowledge has, and Non-knowledge is a form of Knowledge for its infinity of opposites, among which and our Knowledge.

Thus all these opposites of Knowledge are an infinity of typologies of Knowledge.

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CHAPTER II

TYOLOGY AND NEOTYOLOGY

To assert about a typology of Knowledge that it is Knowledge compared to another and another typology of Knowledge that it is all a Knowledge is again false, because we will have to know what we understand by the typology itself.

Nothing more than a cumulation of characteristics given to an Element, Event or Phenomenon.

What are all these than Knowledges with different characteristics?

But if the typologies would have in consequence, their opposites, we would arrive at the formula like: Knowledge-Typology, Nonknowledge-Antytypology, etc.

Only in this case, we see that the faces of the opposites, of Knowledge are not merely simple Knowledges with different characteristics, but must be opposites which to possess different typologies.

These opposites are no longer none, a simple another form of Knowledge, as it was to we believe in the above rows, and how we came to the conclusion that, any opposite of a Knowledge is also a Knowledge for other opposites from the infinity.

Not for Knowledge.

Why?

Because when we speak about an opposite of the Knowledge, we will necessarily have to use all possible

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ways, respectively all the possible notions that can determine an opposable differentiation of the act of Knowledge, respectively of everything that can be opposable to the Knowledge, and you have seen that only if I approach the typology, the result immediately takes another contour, which for any other structures other than Knowledge would not have been applicable, but here: YES!

Because to talk about an opposite of Knowledge you implicitly state all the possible possibilities that to become opposable to the respective process.

Therefore, the Non-Knowledge as the first opposite of the Knowledge will have a characteristic of Antitypology, which is no longer Knowledge, because any Knowledge will have as its first characteristic the Typology.

Without a certain Typology we cannot speak of Knowledge.

The other Opposites will have opposite characteristics to the Antitypology and so on to infinity.

What does this tell us?

The fact that, the Knowledge in quality of instrument of the Semantic Infinite, is only one and all its other infinite opposites are unique, each in its own way.

All these, show us, the fact that the opposites when it comes to Knowledge, do not possess and certain typologies that could associate them in some way or another, as is in the case of Existence and the other Personalizations of the Person.

In the case of the Knowledge all the other infinite opposites of it are different due to the fact that they possess opposition at the Typological level, which is why I will call them Neotypological.

Neotypological opposites are opposed to Knowledge and each possesses, in part, an inverse of the

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Typology of Knowledge but, attention, and of the Typology itself, which is no longer Typology, but called generalized, Neotypology.

Thus, within the State of Conception enters the Semantic (the Infinite), the Neosemantic (the Knowledge and its Neotypological Opposites) and of course the Periodic determined by the Event-Phenomenon duplex.

What is the meaning and the Purpose that generated the Lack (Knowledge and Neotypological Opposites) of the Semantic (the Infinite)?

First of all, one of these is Knowledge and together with it are still an infinity of causes of each Neotypological Opposite.

According to Coaxiology, somewhere at infinity, the opposites receive similar characteristics.

Does this happen and within the Neotypological Opposites?

If one such Neotypological Opposite had at infinite, characteristics similar to another such Neotypological Opposite, it would mean a typological approach, which would dethrone status of Neotypological.

This is carried out in accordance with the principles of Coaxialism, only that, talking about Neotypologies, these will be associated through some similarities at infinity, but these similarities in the case of Lack or of Neosemantic (the Knowledge and Neotypological Opposites) do nothing else than to strengthen even more the basic characteristic of these, namely Neotypology.

The similitude at the Neotypological level denotes and an even greater dissimilation and differentiation between the Typological, and therefore, only about similarity, cannot be said, but nevertheless and in this case also the differentiation or non-similarity may consist in the similarity as long as, the differentiation occurs as a common characteristic.

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Thus the Neotypological Opposites receive this common characteristic at infinity, which is precisely based through differentiation, so neotypology, which becomes a resemblance at a given moment.

Thus, the Lack of the Semantic which is the Neosemantic consists in the Knowledge and its Neotypological Opposites.

Thus, alongside Knowledge, longer are an infinity of other forms that are NOT Knowledge and nor have, nothing in common with Knowledge, but with other such forms that represent the Neotypological Opposites, between them.

Each such Neotypological Opposite is different from the other.

And Knowledge is such an Neotypological Opposite compared to others.

The infinite in turn with its entire Semantics is actually due to the Neotypological Opposites that are included with knowledge in the Semantic factor of the Infinite, determining the Semantic Mirror which is not valid only for Knowledge, but for all other Neotypological Opposites, opposites that are reflected in a one way or another in this Mirror in their turn.

Even the term to "reflect" should be regarded as such, like and that of "Mirror", because reported to, the Neotypological Opposites, this mirror in which Knowledge is reflected, as well as its reflection, becomes ambiguous, being necessary, for every Neotypological Opposite from infinity of such Neotypological Opposites, a special denomination.

However, the Semantics itself is due primarily to these Neotypological Opposites, and the Infinite taken as perception by the human being, implicitly them, viewed of course through the spectrum of Knowledge.

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Thus the Infinite of the Semantic Mirror visualized through an Neotypological Opposite would no longer be neither the Mirror nor the Infinite, it being thus only due to the Knowledge.

If one of these Neotypological Opposites could be determined by Knowledge, and of course by one of her structures, be they even and of level of some Logical Coefficients, then the whole structure of Neotypological Opposites would collapse, and the Infinite would become immediately more than Known.

This means that the Mirror of this Infinite which is the Semantic based on the Neotypological Opposites is due precisely to these Neotypological Opposites just like the Infinite.

These Neotypological Opposites represent Infinity (Unknown) and Mirror (Unknown) compared to Knowledge.

Thus the Unknown in the present case involves all the Neotypological Opposites which are highlighted by the Knowledge as being Infinite and Mirror.

The Mirror of the Semantic Infinity is these Neotypological Opposites in which only the Knowledge is reflected and never another Neotypological Opposite for to become Known.

Therefore, Knowledge would not Know without the help of Neotypological Opposites, so without its own total opposites regarding the act of Knowledge.

Thus, the generalized Non-Knowledge through the Neotypological Opposites becomes Mirror and Infinite.

The cause for which the Knowledge Knows is due to this Mirror of the Infinite.

Knowledge is only one from the infinity of characteristics of each Neotypological Opposite for which is the Lack of the Neosemantic.

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Therefore we see the Semantic as being the Mirror of the Infinite, precisely due to the Knowledge.

If we did not perceive the Neotypological Opposites through Knowledge, but through any other Neotypological Opposite, would we still see the Semantic Mirror of the Infinite?

Would the Infinite still exist?

Certainly NOT!

The Infinite is a result of the reflection of Knowledge in its Neotypological Opposites.

If the process did no longer develop through Knowledge but another Neotypological Opposite, then surely the Infinite and the Mirror would disappear immediately.

The other Neotypological Opposites do not Know?

Such a question is particularly complicated, because not knowing is one and using other typologies for the opposite act to the Knowledge is quite another.

I don't want to return to the quite heavy demonstrations that I did earlier, but even if absolutely everything becomes opposite even from the typological point of view, any opposite implies at some point a form which, even if it is the inverse at the comparative form, it can have, inserted within it precisely those characteristics that make it opposable and therefore, the opposability would consist in a form that would determine through the reporting precisely the opposite at which is reported, in our case: Knowledge.

So, the Neotypological Opposites are totally opposed to Knowledge, but, precisely these taken in totality are those who determine the process of Knowledge by reflecting this Lack in the Semantic Mirror of the Infinite, fact which denotes a relationship of interdependence.

Thus the Purpose of Lack of the Semantic is next to the Knowledge, all the other Neotypological Opposites.

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We do not know this Purpose than through the Knowledge for which all Neotypological opposites represent the Semantic Mirror of the Infinite, and the Purpose is of to Know the Semantic Mirror of the Infinite.

If we "see" through another Neotypological Opposite, let us not forget that and Knowledge is one of them, then the Purpose of Lack of the Semantic which is the Neosemantic, would not be the Semantic Mirror of the Infinite and implicitly, neither the Infinite.

All these differ from one Neotypological Opposite to another.

Therefore the Semantic, the Neosemantic and the Periodic cannot be changed if they are regarded only from the point of view of Knowledge, otherwise if they are regarded from the point of view of any other Neotypological Opposite, they should be changed.

Depending on any other Neotypological Opposite, the Infinite is not the same as in the case of Knowledge precisely due to the Neotypology, the basic characteristic.

Once we cannot define the Infinite in that case the dissertation regarding to the Semantic Mirror of the Infinite or to the Neosemantic and Periodic becomes obsolete.

This clue determines the fact that even and the Lack in the case of neotypologies is replaced by other and other representations if they can be expressed by other artifices than through those of knowledge.

But all Neotypologies structured in quality of, Infinite Opposites, are part of the great family of the Lack of the Semantic, so the Neosemantic, seen through the prism of Knowledge.

Once we use the attribute of family, we can also use the concept of Whole, concept which implies from the point of view of Knowledge a certain structuralization, in which is precisely the Infinity of Neotypological opposites.

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Thus the Neotypological Opposites are reflected by the Knowledge as being the Whole from which and this is part, and the Knowledge merely reflects this Whole from its point of view: the Neosemantic.

From other points of view of the Neotypological Opposites , it can mean absolutely anything.

Therefore in coaxiological philosophy I will use the attributes of Knowledge, because only through this we can define the first two main Lack of the Knowledge from the three phases of the State of Conception from it, which are the Neosemantic and the Periodic.

At the level of the Periodic, things are even more complicated than at the level of Neosemantic, because here the Event-Phenomenon duplex intervenes, a duplex that includes the reflection of the event in a certain Phenomenon that can fulfill an entire succession of events and on which can reduce her to another single Event but with different characteristics.

This factor becomes totally improper in the case of Neotypologies of order of the Neotypological Opposites from Neosemantic, Opposites that totally use other principles than reflection from the case of Knowledge.

Within the Neotypological Opposites, we cannot speak of a reflection of the Events at the Phenomenon level in order to print to the Phenomenon certain characteristics, and then, on this one in its turn to a new Event as a sum of the succession of events.

Why?

Because any process of reflection implies in one way or another the Mirroring, therefore, the Knowledge, through reporting this typology to Semantic, Neosemantic and Periodic.

If the typology of Mirroring would not be valid, then it would not be possible to find any Event in a certain Phenomenon but it would give other and other

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structuralizations, which would overturn the entire status of events of succession of the Purpose, but also of the Lacks within a structuralization.

This fact leads us to the formidable conclusion, namely that at the origin of Everything but first of all of the first Semantic Lack is precisely NEOTYPOLOGY!

This is that one which determines the Lack so that the Typology of a form, in this case the Knowledge to take place.

Without Neotypology, Knowledge would be impossible, just as Neotypology would be impossible without Knowledge.

From this it appears the fact that the Semantic, the Neosemantic and the Periodic are due to the Neotypological.

But I will say, the Neotypological occurs only in the moment of the Neosemantic, that is, of the Lack from the Semantic and not before it, which means that the Lack, would not be due to him?

Not at all like that.

From the point of view of Knowledge, this is reflected to us in this way and not differently, as being before the Semantic or at least being once with it.

If we make an analysis based on a more thorough structuralization and go to what I wrote above we will see that the Neotypological Opposites are the ones by which Knowledge defines the Infinite and therefore the Semantic.

So the Neotypologies were in the Semantic, becoming his Lack only when the Knowledge appeared.

In fact, the Lack of the Semantic are not these Neotypologies or Neotypological Opposites as we are given, to believe through Knowledge.

The Lack of the Semantic is only one: the KNOWLEDGE!

And nothing else.

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The Knowledge is the Neosemantic, which reflects, through the Mirror of the Semantic, the Infinite of it, therefore the Neotypological Opposites which are thus also found at the Neosemantic level, but ONLY reflected, by the Knowledge, as being the Neotypological Opposites, and in no case as being the Semantic itself, as they are found in the Semantic.

Therefore the Purpose of the Lack of the Semantic is the Knowledge, and the Semantic is composed of the infinity of Neotypological Opposites.

Thus the Semantic is the infinity of Neotypological Opposites, for the Knowledge that becomes Neotypological Opposite for these through its own Lack which became Neosemantic which will determine the Periodic, as being another Lack of the Knowledge, thus another Neotypology towards it, fact which means that any Event or Phenomenon is Atypological toward Knowledge, therefore, their characteristics are never in concordance with the characteristics of Knowledge.

Therefore the Semantic is the Typological infinity compared to the Knowledge which becomes the Neotypological Lack which determines an Neotypological Periodic towards it, but Typological compared to the Semantic through Event and Phenomenon, which belongs to the Periodic.

However, the first Event is structured at the level of the Neosemantic as a Lack from the Semantic.

The Event and the Phenomenon are only within the Knowledge.

They are not in any form in the Infinite Continuum, than highlighted through the prism of Knowledge.

The Primordial Event is precisely the Lack, from the Neosemantic which through succession of events determines the Periodic.

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To be Typological compared to the Semantic means to be Neotypological compared to the Knowledge and vice versa.

These characteristics imply the Event and the Phenomenon as actually being an Neotypological Opposite of Knowledge, even if it has a part of it.

This principle reminds us the fact that whatever defines the Infinite becomes Neotypological towards it, even though has the Infinite itself, and does nothing but to determine another part from the Infinite.

Thus, the Infinite circle always closes toward a new and new opening.

In conclusion, Knowledge is a Neotypology of the Semantic, through the Neosemantic taken as Lack, but viewed only from this perspective, because Knowledge can also be a Primordial Element that has its own characteristics, and this Primordial Element will develop in its own Matrix, Semantic, Neosemantic and the Periodic, which will have this development.

In this paragraph I refer to the Phenomenon of Knowledge itself or to the Knowledge taken as Phenomenon, which comes from the Neosemantic taken as Lack.

I do not mean Knowledge from the point of view of the Primordial Element, a development that I will talk about in the next pages.

Thus any Lack is an Neotypology compared to the Typology from which it originates.

From our point of view the one that provoked the Neotypology is the Knowledge, so the Lack in itself is the Knowledge, but just as well it can be and one from the infinity of Neotypological Opposites compared to the Typology of the Knowledge, and in that case in the Semantic it remains next to, the infinity of Opposites that became Typological and Knowledge, and the

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Neotypological quality of Lack will be received by one of the former Neotypological Opposites of Knowledge, the Knowledge becoming Typological, next to the others Typological Opposites towards Semantic.

In that case, Lack is no longer Knowledge, but is defined as being one from the infinity of Typological or Neotypological Opposites, depending on who specifically defines Lack.

If the Lack is defined by Knowledge all the other Opposites are Neotypological towards it which becomes Neosemantic, and if it is defined by any other Opposite of Knowledge, all other Opposites towards that one, become Neotypological.

Therefore the Lack is determined by the difference between Typology and Neotypology respectively between Semantic, Neosemantic and Periodic.

In this case, in which the Semantic Typology is defined as being the infinity of Opposites among which and the Knowledge, and the place of the Lack is defined by another Opposite than the Knowledge, then the Neotypological Neosemantic will be defined through the Opposite which represents its Lack itself.

This Opposite will be the one that will contribute by another Lack from itself to the determination of the Periodic, respectively of the Event-Phenomenon duplex, with the entire range of succession of events and her transformation through a single Phenomenon into a new Event.

This succession of events, in case in which is not a Lack from Knowledge, longer can it be determined as a particular Event?

It must necessarily that a certain Event to be and Known, for to evolve as such in a succession of events to define a Phenomenon or No?

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The question is not as simple as it seems, because if we compare the infinity of Events and Phenomena that alternate in nature without to have self-awareness, it makes us wonder if it is possible.

From the many examples we could take a waterfall that flows.

The number and succession of the swirling waves are not aware of this aspect and yet it occurs.

Even if it occurs and they are not aware of the aspect itself, the one who becomes aware of them (Man) determines them through his own experience, through Knowledge, from a phenomenological point of view, both their value and their initial significance on a certain axiological scale compared to other similar phenomena.

As Knowledge is neither linked to the brain (the material part being non-existent from all points of view in Coaxialism) nor by logic, this being only a simple instrument, it means that, the cascade with its swirling waves which alternate menacingly toward the rocks, ideally, it exists only as the basis of a Phenomenon of Knowledge although the Event itself, as and the Phenomenon, but especially the elements participating in it are not Aware of his production.

It is a disturbing thing that we will eventually have to attribute to the Typology of Knowledge as being a Neosemantic Typology compared to the Semantic Neotypologies in which the Neosemantic is mirrored.

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CHAPTER III

THE INFINITE AND KNOWLEDGE

All that is on the side of Knowledge becomes its Typology being considered a Lack from Neosemantic, and all elements of the Neosemantic become Neotypologies, being the opposites of Knowledge.

Again, are not Neotypologies, and in the moment in which another element is reflected in Semantic, and Knowledge is in Semantic, then all others become Typologies and the other Neotypology.

In conclusion, it depends on what point of view we are looking at.

When the Knowledge is in the opposite camp it will automatically become an Neotypology if we call the other camp Typology or Typology if we call the other camp Neotypology.

The Neotypology and Typology are not similarly with the Semantic and the Neosemantic, in the sense that everything belonging to the Neosemantic must necessarily be Neotypology and vice versa.

This fact is also due to the possibility that alongside Knowledge in Neosemantic, to be and other forms which are Opposites of Knowledge, but being in Neosemantic (in the case in which the Knowledge is in Neosemantic) they are of the same Typology with the Knowledge even if they are opposite.

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Thus, the opposites can be both Typological Opposites and Neotypological Opposites.

I have talked about the Neotypological ones so far, being characterized through different Typologies compared to a Typological Opposite but about the Typological ones I have not yet made a definition.

The Typological Opposites are those that have similar characteristics but different Forms.

By Different Form, it is understood another Form than Knowledge in the present case.

What exactly can different characteristics and different Forms have in the case of Typological Opposites?

If we take as a reference the Knowledge we will observe that these Opposites can be entirely something else than Knowledge, therefore they will not have as Purpose, the knowledge of a particular subject, even though they will define, from a Typological point of view, the reflection in the Mirror as being a Purpose for to define a new Form completely opposite to Knowledge.

Another question that is asked is the fact, if when the Knowledge is in Neosemantic it is alone there or always accompanied by its Typological Opposites like when it is in Neosemantic it must be accompanied also by its Typological Opposites and those of Neosemantic becoming Neotypological?

When exactly is Knowledge in Neosemantic and when is it not?

When are the Opposites, Typological towards the Neotypological ones, and when are Neotypological towards the Typological ones?

First of all, Knowledge does not have how to be the only Opposite, which is in Semantic or Neosemantic, like the others are not alone in either Neosemantic or Semantic.

Since the Typological and the Neotypological Opposites are of an Infinite number, it means that both the

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Typological and the Neotypological ones are Infinite in number, but be careful, I use the number term although at this level the numbers have not yet appeared, and the term of infinity does not mean numbers, but exactly Typologies and Neotypologies.

Thus, Typologies and Neotypologies are the pillars of the Infinite, being both, an Infinity, in a word without end.

In this case, the Semantic becomes a Mirror, only, referring to Knowledge and only to this one without to become thus and for any other Typological or Neotypological Opposite.

Since the Infinite is based on the two terms, namely on Typology and Neotypology, this fact means that under the umbrella of the Infinite what is Neosemantic will be a Lack from Semantic, and this Lack from Semantic will determine the Periodic, or the characteristic, without end, of the infinity, which is its main Typology.

Once the Periodic becomes the main Typology of the Infinite, in which it can never be found, no other Form from the Infinity of Forms, it turns out that both the Knowledge and the other infinite Typological and Neotypological Opposites will never be found in the Periodic.

Once we have established this desideratum, we will find out when namely one of the Typological or Neotypological Opposites can become Semantics or Neosemantics, what namely determines them to be in such a certain state and according to what?

I have previously stated that the Periodic represents the personal Typology of the Infinite, but let us not forget that the Infinite appears to us thus due to knowledge, because if we use another Opposite of it it is certain that neither the Periodic, the Semantic, the Neosemantic or the Infinite would not exist.

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But because we are human beings, we can only observe this on the basis of Knowledge and therefore we will use absolutely every application according to it.

Thus the Periodic being the only Typology of the Infinite, will determine its reflection in all the other Typologies or Neotypologies of the Opposites.

As the Periodic is never stable but Periodically, it will always change its quality towards the Typological and Neotypological Opposites.

By changing this quality, once, it will be "reflected" in certain Opposites so that it will determine them as belonging to the Semantic, and once to the Neosemantic.

This is the mode of "functioning" of the Infinite only through the Elements of Knowledge which in turn is one of the Infinity of Primordial Elements.

Why is it that we put in the quotation marks the two words, namely "reflect" and "functioning", because they are two figurative terms in the sense that we cannot see through the Knowledge another more concise way of representing something that is reflected in something else, but which in reality does not use reflection, because it is only within the appanage of Knowledge, and not in the one of the infinity of Typological and Neotypological Opposites compared to it, so I used it as a figurative term and put it in quotation marks, as well as we have done with the other term, namely "functioning", because neither can it be in that place, because in reality the infinite does not "function", it is eternal there.

Even the word "is" at that moment becomes improper as Existence appears as a determinant at another level more distanced from the one at which we are now.

Because things do not stop here I must return to the example of the waterfall.

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It is not aware that it flows, and makes and provokes waves to hit the rocks.

Man is aware of this aspect.

Then what is the waterfall itself actually?

I have concluded that it is Knowledge and it is part of its arsenal.

Then how can be Knowledge, which has no connection with the mind of man, but man is aware of it?

In my other books I explained as concisely as possible the Awareness-Knowledge phenomenon via an Element-Domain.

All this happens under the aspect of Knowledge, the cascade being nothing but an Awareness transmitted as being Knowledge to another Fingerprint, which is not Man, but whose content is perceived by Man as a foamy waterfall, etc., once Man sends his this Awareness, that will be received by its Mirror which is the planet or the world in which it is.

We can see how different the process of Knowledge can be.

Returning to Lack, the Neosemantic will always be a Lack, an Neotypology of the Semantic, and the elements of the Semantic will become Neotypological only when they become part of the Lack.

Regarding the Periodic, this is an Neotypology of the Neosemantic which is in turn an Neotypology of the Semantic, therefore the Periodic is only half Neotypology towards the Semantic and total towards the Asemantic.

This gives it and the character of Periodic.

By the example above I have explained that the Event does not occur only consciously, to define the Knowledge, but its elements (of the Knowledge) can be produced and unconsciously or with different representations depending on the receiver.

In this case being the Man.

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Any Event-Phenomenon of the Periodic occurs Atipologically only on half compared to the Semantic and total compared to Neosemantic.

This shows us that when Knowledge becomes Lack, as in the case of the Human World or our planet, any Event-Phenomenon automatically becomes Neotypological compared to the knowledge itself, which in order to be Known, should first and foremost as in place of the Neosemantic, characterized by Lack, not to be anymore, precisely the Knowledge but another Opposite of the infinity of Opposites of the Infinite.

Then the Events - Phenomenon could be Known because the Periodic would no longer become totally Neotypological compared to the Knowledge.

This Neotypology consists and is summarized as and in the case of the example above.

If it were not reported to our world, the Knowledge as Neosemantic, then the Awareness-Knowledge phenomenon would no longer occur and I would implicitly Know the Infinite with its full range of elements.

But once the Knowledge itself becomes Neosemantic and Neotypological towards the Infinite, the Periodic in turn, becomes Lack and Neotypological compared to the Knowledge, and the Event-Phenomenon can no longer be highlighted in any form as Knowledge, but Lack of it.

Hence the entire pleiad of Illusory worlds where the Illusion of Life prevails, and the successions of events are recessed in dimensional frames of spatial-temporal type of our world, frames that further blur the view and so, distorted of what, should be Known.

Everything that takes place and in our world is totally unknown to us, because the successions of events do not belong to the Knowledge, but to other elements neotypological opposed to this one.

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The Awareness Process is an Neotypology compared to Knowledge which is reflected distorted in an element with the role of Mirror, precisely because the Mirror represents the Typology itself of the Semantic, and, the Knowledge is the Neotypology represented by the Lack of the Neosemantic, and, the process of Mirroring is reversed and distorted.

The Neotypological (Neosemantic) will never be able to Mirror in Typological (Semantic) without the result of these mirrorings to not be rendered inverse.

However, if we consider and the Periodic, the result becomes quite catastrophic.

I spoke in the previous pages about the fact, due to the case in which the Lack (Neosemantic) is no longer defined by Knowledge, would the system initiated so far be the same of type, Semantic (Typological), Neosemantic (Neotypological), Periodic (Event - Phenomenon).

My answer was yes!

Only, in this situation, however, there would be some changes due to the Periodic, which, being formed of Event-Phenomenon, at a time in case when the Knowledge would become Typological in the Semantic, thus, a member with a "veto" right of the Semantic Mirror of the Infinite, the Phenomena would become immediately known next to Events and the successions of events that define them.

Once they become Known, would automatically disappear the difference of the Awareness-Knowledge process via a Mirror Element, and once with this and the quality, of reflection in a certain Mirror.

By disappearing the Mirror it would disappear by default and the Semantic Mirror of the Infinite, so the Semantic is the Mirror only when its Lack is knowledge and never otherwise.

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If the Mirror disappears, would the structure of the Periodic of Event-Phenomenon disappear or not?

As we have stated, Events and Phenomena can occur and independent of the act of Knowledge by Man, see the example with the cascade, but nevertheless and they are ultimately elements of the Knowledge through the Awareness that produces them, being part as elements of the Awareness.

Once such elements are present, it is useless to say whether the Periodic would change structurally or not.

Of course, yes!

In that case, the Eveniment-Phenomenon duplex would disappear, being completely replaced by other structures, but be careful!

Even if all of these were to disappear and be replaced by other structures once with the passing of Knowledge from the Neosemantic (Lack) level into a Semantic one, all three basic levels would remain unchanged as a system, only structurally, total changes would occur.

By this I mean that both the Semantic and the Neosemantic as well as the Periodic would remain the same only their structures would change.

Moreover, the Neosemantic would be a Lack from Semantic, like the Periodic from the Neosemantic.

Thus viewed from the point of view of Knowledge, the Infinite appears to us under the mask of the Event-Phenomenon type, respectively of succession of events.

It is more than likely that and the temporal dimension is also a reflection of our world in the Semantic Mirror of the Infinite, and I say this, because our world, we want, we don't want, is not a distinct world from knowledge but rather a world of the Knowledge.

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Even though I gave the example with the waterfall, the waves certainly do not know that they fall into the precipice and form the waterfall, but we know.

We will say that also the waves belong to our world.

Of course, I will answer, but, only in the moment in which, we human beings know this with the help of Knowledge.

If we, human beings, would have no idea of those waves that break of rocks, forming a cascade, surely we would say that they do not exist and therefore do not belong to this world of ours.

Consequently, our world is a world of knowledge that extends to where we can Know it based on our senses.

Perhaps what we do not Know but we may find out that and what we do not Know is, also in this world, still belongs to this world? Not!

I say it as resolutely as possible.

Everything that belongs to this world must be Known because the world itself is a world of Knowledge.

If something is not Known and afterwards it will be Known, it will belong to this world only when it will become Known.

In another hypothesis, perhaps even and in these moments, (more than sure) we are surrounded by all sorts of successions of events, which cannot be Known, of other and other phenomena, that determine things or other aspects reported to knowledge.

This does not mean that all these belong and to our world even if by their presence these are involved in the good or bad course of this world.

Here I do not necessarily refer to Angels or supernatural characters, but from a philosophical point of view I want to make a parenthesis and to this aspect which

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can very well (and is) to participate in certain successions of events which in turn determine Phenomena.

Even so, it is sufficient to speak of, a succession of events, or phenomenon, because then we necessarily involve the Periodic, together with it the Lack from Semantic , so the Neosemantic and of course the Semantic, respectively the Semantic Mirror of the Infinite and therefore, the Knowledge.

However much we would like to make a distinction between Knowledge and our world, this is impossible because our world is a world of Knowledge.

In another order of ideas, another question that is necessarily asked at this moment is the relationship between Knowledge and Logic.

I have also said it in other books of mine and I repeat it and in this one: Logic has nothing to do with Knowledge.

Logic is nothing more than a **game** of the Happening, and everything that appears to us Incidentally is due to the Illusion of Life, because the Unique, Incidentally, is our Creator Factor, along with the other Creator Factors from the infinity of Creator Factors and Unique Incidentally.

Therefore, Logic exists only as a simple game of the Illusion of Life.

The notion of Incidentally cannot be given to Logic because it would become a Creator Factor.

If, by absurdity, we name the Creator Factor as being the logic, then the Illusion of Life would no longer exist and the Logic from this would disappear completely, but and more, the Logical Coefficients within the Knowledge process would disappear, because, they would no longer be structured within a level of Knowledge.

In *Coaxialism* I talked extensively about the elements of the Open Knowledge that come from the state

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of fact of Our matrix and the elements of the Closed Knowledge that come from Our Creator Factor.

Our Creator Factor, together with the infinity of Creator Factors, are the unique Incidentally, and therefore are the only ones that can be classified in determining of some actions of Logical typology, determining and influencing the elements of Knowledge through the elements of Closed Knowledge in the case of Our Creator Factor, to which are added and the elements of the Open Knowledge of Our Matrix.

This shows us that the only Logic that can be structured as such is that which takes place within the perimeter defined by the Creator Factor in Knowledge, by the appearance of the Levels of Knowledge or of Awareness as I have called them in other books, and one of these holds in its composition the infinity of Logical Coefficients, and in Logical Coefficient 2, good-bad, beautiful-ugly, is reflected and our world.

Therefore, although we live our own Illusion of Life, practically our own dream it can be structured, illusory, on certain logical landmarks given by Logical Coefficient 2.

Attention!

The Knowledge, Generalized, Typological or Neotypological, depending on a certain landmark, Semantic or Neosemantic, Open or Closed, has nothing to do with Logic, than to the extent of the structuralization, Incidentally, of some of its elements on certain levels that can be treated Logically !

Why?

Because Logic cannot function in any form without the Incidentally Factor.

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CHAPTER IV

THE RULE OF THE THREE ANALOGIES

Logic must be first and foremost: Incidentally and not Destined, because if it is Destined any arrangements can be made according to the destination and not by Happening, thus being absolutely possible any statement, be it Logical or not.

The elements of knowledge are not Incidentally, they being, definitive, but especially, defined by the Semantic Mirror of the Infinite, which immediately gives them the aspect of Destination totally opposite to the Happening.

This fact moves away totally the Logic from the Knowledge.

Even the Typological or Neotypological structuralizations of the Semantic or the Neosemantic, through the Periodic, can not determine Logical structures, because they are not subject to the factor of the Happening, than to the Destinatorium one, which sets a destination.

In this context, what determined the occurrence of the Happening and once with it, of the Logical Coefficients through which the Phenomenon of Knowledge is perceived?

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First of all we will have to go on the scale of "Creation", that is to say at the "Ego" of the Primordial Factor, of the Primordial God.

This "Ego" said, both the Instinct that determined it and its Absolute Truth.

He denounced!

The denunciation is no longer a Destination but the Predestination of the Happening that has been highlighted with the atemporal appearance of the Infinity of the Creator Factors.

Why is Denunciation, Predestination and not Destination, what has changed this aspect of vision on the elements of the Knowledge, which, as I have said in book Death, Nothingness, Un-nothingness, Life and Bilderberg Group, belong to the Universal Pure Language?

What exactly caused this aspect, that the Knowledge to be filtered by a certain Logic, within a Level of its, defined by the worlds of our Creator Factor?

I've arrived at Denunciation.

The Denunciation itself involves Awareness.

An awareness element was reflected in the Mirror of Knowledge becoming "Ego" of the Primordial Factor.

This Element of Awareness is Not an Element of the Knowledge!

The Awareness Elements become Elements of Knowledge only when they are reflected by the Mirror of Knowledge and once with this reflection each Awareness Element receives an Element of the Knowledge according to what he means.

The Awareness Element is NOT an Element of Knowledge, but once reflected in the Mirror of Knowledge it receives one of the Elements of Knowledge that becomes compatible with the Awareness Element and through this compatibility it can, at another level much "lower "(there is no up or down, I use figurative), be created an **Analogy** of

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compatibilities which leads to structuralizations of the type of Logic, and thus the Logical Coefficients were formed.

Returning to the Destination which the first Awareness Element had, which was the "Ego" of our Creator Factor, being once reflected, in the Mirror of Knowledge, and if we remember the fact that Instinct and Absolute Truth have determined this Destination (see Coaxialism), this fact takes us to the source of Destination, namely to Our Matrix.

What exactly determined this source which is Our Matrix?

What exactly has determined the infinity of Matrices, among which also Our Matrix, if not, the Typological-Neotypological-Semantic-Neosemantic Analogy of the Periodic, among the elements that belong to the Knowledge.

What namely determined these Elements of Knowledge?

The Periodic, I will respond.

He is the one involved in determining of new and new Elements of Knowledge through the Infinite of which it is part, having as a motor: Lack!

This fact leads us to the conclusion that the Analogy between the Elements of Knowledge due to the Periodic has determined the Matrices, which are, also Elements of the Knowledge, and more than that the infinite totality of the Matrices equals the infinite totality of the Elements of the Knowledge and consequently, each Element of the Knowledge through the Periodic Neotypology of Analogy becomes a Matrix.

Why Periodic Neotypology and not Semantic Typology or Neosemantic Neotypology?

Because the quality of ANALOGY is given only by the Periodic which is in turn, a Lack from Semantic and Neosemantic.

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Thus all the Elements of Knowledge are Neotypologically Analogous.

By Analogy is meant the similarities, complementarities, dissimilarities, which at the group level become precisely similarities, because the dissimilarities of some elements if they are similar and to other elements, these are similarities, but also the links of any other type, Typological and Neotypological between the Elements of Knowledge at all levels: Semantic, Neosemantic and Periodic.

Therefore each Element of the Knowledge being a Matrix, our Matrix has its Typology to determine the denunciation through Instinct due to its Analogous qualities.

What does this thing mean?

The fact that Denunciation is a result of what Our Matrix means associated by Analogy with the Instinct and Absolute Truth, which are two other Elements of Knowledge different from that of Our Matrix but which have been reflected by it on Analogical basis.

The structuralization of the Primordial Denunciation eventually led to the Creator Factors and Unique Incidentally and implicitly to the occurrence of the Happening.

As the Elements of Knowledge are infinite and the Happening is also an Element of the Knowledge in its turn only that in its "amorphous" phase of Element of the Knowledge, it does not determine, the Meaning of Happening, totally opposite to the predestination, which we Know.

In that phase it can determine any other Meaning.

How it was reached, as precisely here to determine this Meaning and precisely to the Creator Factors?

Also due to the Analogous Typologies of the Elements of Knowledge, namely, once formed by Our

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Matrix, "Ego" of the Primordial Factor or of the Primordial God, the same Analogous Typology intervened at the level of the Creator Factors.

How?

The "Ego" of the Primordial Factor is an Element of Knowledge that, if it had not entered into Analogy with Our Matrix, it would not have become this "Ego"!

This fact means that not only once with the Analogy of the Element of the Knowledge of Our Matrix was the "Ego", denouncer as an Element of the Self-knowledge, but and before of this, being one from the infinity of Elements of Knowledge.

If it had not been the Neotypological Analogy of the Periodic, it would not have been possible to achieve similarities and "reflections" through the Periodic between the Elements of Knowledge.

I put in the quotes "reflections" because I use it figuratively and not at the own way.

So, even the "Ego" of the Primordial God of Our Matrix "existed" as "Ego", so as a mere Element of Knowledge before being Denounced through Analogy by the Periodic which is responsible for these qualities including Analogy.

In a word, All which are, but especially, All which are not, absolutely and including Everything, were before of to BE!

This maxim is one of the most important of Coaxialism.

Then what exactly caused that All of these to be and why?

More than that, what are in fact the Elements of the Knowledge within themselves?

May they still represent exactly what they represent filtered through the prism of the Illusion of Life by the human being?

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To the last question the answer is short: NO!

Man sees the reality in a way, through the prism of the Illusion of Life.

However, as I said before, not even, we cannot create coaxiological applications upon other systems, different from Semantic-Neosemantic and Periodic, because we can only use Knowledge.

I also said that if we did not filter Everything through Knowledge, neither these would no longer be involved in the application, their place being taken by other possible systems.

Returning to the question above, what exactly are the Elements of Knowledge in themselves, we will need first of all to know what they are not.

First, these can not be associated than through the Semantic, the Neosemantic and the Periodic.

The Periodic is the one that realizes Analogous structuralizations between the Elements of Knowledge and never the Semantic, which takes the place of Mirror in which the Neosemantic is reflected.

All these Elements of Knowledge will submit to the Phenomenon that has become an Event and implicitly to the succession of events, of the Periodic, without being able to evade from these as long as their filtering is done through the Knowledge which, after all, is also such an Element of the Knowledge as all other Elements of Knowledge.

Thus, no Element, will not be able to have its own structural system than on the one through which it is filtered as a landmark having and this one, in turn, its own landmark: *Knowledge, in this case*.

This means that "something" filters an infinity of Primordial Elements, as we can call them, and these in turn receive certain notations, such as the significance of becoming a CERTAIN Matrix, a certain "Ego" of a certain

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primordial factor from the Universes developed by a certain Matrix, etc.

That "something" that filters these Primordial Elements for now, they becoming Elements of Knowledge only after they are filtered by the Knowledge through this one, that "something" being through the Knowledge, the Periodic, the succession of events, Event - Phenomenon.

What exactly did this one determine from the point of view of Knowledge?

Here intervenes a sinuous path, as the Semantic appears as the Mirror role of the Neosemantic which will determine the Periodic, which through the Event-Phenomenon duplex will be able to Analogically filter all other Primordial Elements that have become Elements of Knowledge once filtered through Knowledge.

We could say that Analogy is that "something" that intervenes in the transformation of these Primordial Elements into Elements of Knowledge.

From the point of view of Knowledge, and from the level of the Periodic, yes!

The Analogy can successfully have this task, but thinking even more structuralist, what namely has determined the Analogy, but all the others that determine it, even if the word, determines in itself, can only be used figuratively, because All are determined long before of to be.

Then?

The Analogy is a result due to the Event - Phenomenon, of the Periodic.

It means that any similarity or connection between two Elements of the Knowledge is an Event in itself which after its events succession, determines a certain Phenomenon.

Thus, the Analogy is the one that will determine the **Denunciations of Predestination**, regarding other and

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other successions of events that will be finalized starting from Our Matrix to the "Ego" of the Primordial Factor, to the Creator Factors among which, the Our Creator Factor (Our God), with the development of his Knowledge Closed, implicitly with this of the Person, of the Personalizations, that each receive a Notion, and one of the Notions, of the Personalizations of the Person, being and our Existence, in which there is an infinity of worlds structured at different levels of Knowledge, among which and our world at the Logical Level of the Knowledge, respectively of the Logical Coefficient 2.

Where Logic begins is and the Illusion, because Logic itself does not exist, it being a premise of Illusion.

No Element of Knowledge is structured after some logical model or another, but according to the model of the Analogical Denunciation of Predestination, a model that precedes and implies the Predestination on which will transform her into Destination, but only with a particular Purpose, that, of to represent the Infinity of Knowledge in an Infinity of Forms in new and new possible aspects.

Thus, Everything is formed starting from Our Matrix to all which are, but especially which are not, but which were long before being!

I repeated this maxim of mine to return more easily to the basic structuralist level, namely to the Primordial Elements, that is, the infinity of Elements that will become Elements of Knowledge once they will be filtered by it.

What determined that "something" for the Primordial Elements to receive their main function, namely the Analogy that to precede the Denunciation, which will precede, in turn, the Predestination and Destination?

For now, we know well how the Analogy seen through the filter of Knowledge is formed and which are its predecessors.

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But before it was formed from the point of view of Knowledge, what namely gave that impulse to the infinity of Primordial Elements, so that at least at the level of the Knowledge to appear the Analogy and once with this the quality of the Primordial Elements to filter each other?

The answer is: THE INFINITE!

It is responsible for the "filtering" ability of the Primordial Elements.

How?

1) THE ANALOGY OF EVERYTHING: It is defined through the fact that any Primordial Element is always located IN the Infinite and never IN its exterior, because if we assign to, the Primordial Infinite, the Notion of EVERYTHING, and only from this point of view, never a Primordial Element can not be outside Everything, by which and he is finally identified.

Thus appears the First Analogy or the Analogy of the Everything.

Thus, each Primordial Element will have to be found or to be in All the other Primordial Elements, even if there are Neotypologies between them, the reflection will be done through a Common Primordial Element that will have a double quality of Typology compared to the two Neotypological Elements between them.

Only the Typological Elements, between them, can be found themselves some in the others.

2) ANALOGY OF KNOWLEDGE, where in this Everything, appears the Semantic, Neosemantic and Periodic as a result of the Lack from Semantic, which from the point of view of Knowledge, takes the place of Everything.

It is valid only within the Primordial Element of Knowledge.

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3) *ANALOGY OF THE PREDESTINATORIUM DENUNCIATION*: implies the succession of Events and of course the Eveniment-Phenomenon duplex.

These three Analogies are the engine that leads to the development of all the Universes of Knowledge, they being followed by an infinity of other Analogies, but at other levels reported from a structural point of view.

And this, it is valid only within the Primordial Element of Knowledge.

The rule of Analogies is: An Analogy always determines it and unconditionally on the other, to infinity, structuring the Infinite.

At the origin of Everything but only and only from the point of view of Knowledge, there is the Rule of the three Analogies, namely: An Analogy always determines it and unconditionally on the other one, to infinite, structuring the Infinite, which is defined through the three Analogies, through Everything, Semantic, Neosemantic, Periodic and Denunciation, and, the Denunciation Predestinates Everything in the Mirror of Knowledge, reflecting the Elements of Knowledge from Before It!

That the Infinite is defined through Everything, Semantic, Neosemantic and Periodic we have found out, but how is defined through Denunciation, once it is responsible for Predestination, Destination and finally for the whole "development" of the worlds starting from the Matrix and to the smallest bit of dust in every corner of the Universe.

Leaving the poetry aside the Denunciation does nothing but determine the Infinite through the Knowledge, to distinguish him from the whole pleiad, of elements of the Knowledge that will follow, having and matrix characteristics.

The Denunciation will consequently determine the matrix characteristics and once with them the infinity of

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independent developments through the Knowledge of each Matrix or of each Element of the Knowledge that is filtered by this, otherwise it would have been a Primordial Element.

Thus it is seen that the Denunciation, defines just as well, the Infinite in Knowledge, as well as Everything.

Everything defines the Infinite through the filter of Knowledge with predilection as being a constantly expanding exterior, neosymptotic that cannot be overcome and which, no matter how hard, it is trying, to be reached through some tangent to this, intervenes automatically the asymptotic function of the Everything, that of never being able to make a tangent with anything else apart from, its own characteristic, that of Infinite.

In reverse is produced on the basis of the third Analogy and in the case of the Denunciation, a function as asymptotic as that of the Everything from the first Analogy, because the Denunciation only determines the Infinite from another angle, namely not from the inside to the outside, as the first Analogy of Everything does, but from the outside to the inside through the Denunciation which, as asymptotically, will build a new and a new structure at Infinity, a structure based on diversity that can never be reached.

The Asymptotic function is found through the First Analogy of Everything in all the other main Analogies of the Primordial Element of Knowledge, respectively in the other two Analogies that belong only and only to Knowledge.

This fact does not mean that the Asymptotic Function is not found and in the Analogies of other Primordial Elements different from Knowledge, only that on these Analogies the human being will never be able to know them, because they do not belong to the Knowledge.

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The Asymptotic function is and the main characteristic of the "Infinite Continuum" but I will talk about this in the following pages, a feature that is perpetuated through different ways depending on the type of Analogy and of the Primordial Element in which, this takes place.

For the Primordial Element of Knowledge, the perpetuation of the characteristic of the Asymptotic Function consists, in the Everything, about which I have already mentioned previously (Analogy 1), in Semantic, Neosemantic and Periodic (Analogy 2) and of course in Denunciation and Predestination (Analogy 3).

The Denunciation and Predestination implies and the Periodic from Analogy 2 only that, on its duplex which consists from Event -Phenomenon, the Denunciation intervenes directly to define the Predestinatory character of what will become determined.

"Will become" is again inappropriate because we do not use the temporary dimension yet but there is no other way to explain this intervention in one way or another.

It is only now that we can understand why the Asymptotic Functions in Coaxialism are needed and what namely they determine by the rule of the three Analogies, and more than that by the three Analogies themselves, namely nothing more than a new structuralization of some Elements of the Knowledge, which are, before being the Knowledge infiltrated with them, or better said, of, to pass through the filter of Knowledge becoming Elements of Knowledge from Primordial Elements.

All this is due to the Asymptotic Function and the three Analogies.

Thus the "Ego" of the Primordial Factor "was" before being reflected here by this world, before being

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determined by Our Matrix and by Instinct through Absolute Truth, before being the Knowledge infiltrated with Him.

This "Ego" of the Primordial Factor, just like and the "Ego" of our Creator Factor and Unique Incidentally, just like and the "Egos" of the infinity of the Creator Factors and Unique Incidentally, just like and the Person, the Personalizations, the Notion and the Notions, just like and the Existence with its infinite worlds, just like and our world, just like and us, every being in part whether we are Human or animal, just like the most insignificant bit of dust from this world or from any other world, ALL but All these were BEFORE to be Our Matrix, "Ego" of the Primordial Factor, of our Creator Factor (Our God), of the infinity of other Creator Factors, of the Person, the Personalization and the Notion, of the Existence, of ours, of the beings whether we are humans, plants or animals, ALL these were BEFORE BEING US!

We Are From Before Us!

As strange as it may seem, but each of us are a certain Element of Knowledge that we have thus become from the Primordial Element and we have this role in one world or another due to the Three Analogies and more importantly due to the Asymptotic Functions.

Immediately a new question arises in this case, namely, what distinguishes us from God if we see that neither God is not above us or of the most insignificant bit of dust ?

What I believe is the distance that each Typological or Neotypological Opposite has towards Knowledge.

All I think is that the smallest "distance" (I put in quotation marks being used figuratively because there is no space at that level), between Knowledge and the first typological Opposite, defined as Element of Knowledge, is precisely Our Matrix, following the entire pleiad of

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Typological and Neotypological Opposites filtered by the Knowledge which and she in itself is an Element just like and the Man, a plant or an animal.

The greater the "distance" between Knowledge and its Opposites, the more and their place in the pleiad of levels of Knowledge will be more insignificant.

This fact indicates that Man is really on a level very far from the Element of Knowledge itself.

The same thing happens and in reverse.

And Knowledge is reflected in turn in Man and thus she finds her world in Man, but just as insignificant just as the Man has it in Knowledge.

However, one thing remains to be clarified, namely, Man is a plurality, is not an archetype.

In this world billions of people live and the future announces us that their number will continue to grow.

In this case how exactly can we talk about the Primordial Element, Man or of the Element of Knowledge, Man?

Shouldn't we use the plural?

Not in any case.

In this aspect, the Analogy also intervenes.

How?

I have talked before about Typologies and Neotypologies that are realized between the Elements of Knowledge especially, but these can equally well be and between the Elements which are characterized not only through Knowledge but also through their quality of Primordial Elements.

By excellence the Rule of the three Analogies as well as the Three Analogies are defined only through Knowledge and not through other Primordial Elements.

Man is part of the "other Primordial Elements" range.

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Once there is such a plurality of human beings in this world of Knowledge, it means that Man in itself as a Primordial Element or as Primordial Elements if we refer to each Human Being exists as being an Neotypological Opposite very far from Knowledge.

Why?

Because the Primordial Element of every human being must first and foremost be reflected in a Common Element, in which all the Primordial Elements can be reflected, which only in this way can be found in the Knowledge.

According to the First Analogy each Primordial Element must be in all other Primordial Elements.

In this case, Knowledge intervenes as, a Primordial Element.

This fact shows us that Man is Neotypological compared to Knowledge, because it is found in billions of human beings in this world of Knowledge.

Thus Man will need a Common Primordial Element (Intermediate) which to be Typological for both the billions of Primordial Elements of human beings, and for Knowledge, (that is to intermediate the retrieval of these Primordial Elements that represent the Self of the human beings in Knowledge according to the First Analogy), the other Primordial Element in this case.

Thus, the Primordial Common Element of Man gives to the Primordial Elements Neotypological compared to Knowledge, the characteristic of Typology if all the billions of Primordial Elements gather the characteristics of the Common Element, that of Man.

Thus the Knowledge becomes Typological compared to the Primordial Element that was before Neotypological, but the Common Element typologized him.

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Therefore the Common Element has the characteristics of Man and only this one, without any other Element which becomes Element of Knowledge through it.

Personally, I think this is the reason for the hostility of this world to Man.

Namely, the fact that the Self of Man is in a total contradiction with the characteristics of Man, always feeling closed and unable to understand, the character of Nonsense and petty of this world, which, whatever one would say is a diabolical one, and, by no means, a welcoming world.

How could Man turn this Inferno into Paradise?

Perhaps only if it were Typological through itself and not through a Common Element as in the First Analogy.

In another book I talked about the restrictive nature from Man, about the quality that he should have in this world in order to be happy and which he should develop, namely his sacerdotal quality, which Man, I think he forgot, throughout history.

What implies such a quality, than of to be restrictive with its own quality of Man, which in fact does not belong to his Self, but to a Common Element which is Typological with Knowledge and only thus can be found in this.

What happens to the part of the Primordial Element of the Self of Man that is found in other Primordial Elements different from Knowledge compared to which this is Typologically directly without the need for a Common Element?

Does the Self of Man live unconsciously in parallel more lives?

Yes!

But not the Self of Man, but the acceptation generalized by Self, that the Primordial Element of the Self

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of Man gives, which, in addition to it, the same Primordial Element that gave the Self of Man can have an infinity of other denominations of Self, other than the Self of the Man, which becomes of Man only through the Element Common which is thus found in the Common Element of Knowledge.

Each Primordial Element in particular has an infinity of Selves that are found in an infinity of Common Elements thus becoming each a certain Self, such as the Self of the Man, the Self of the cat, the Self of the poplar, etc., where each one in part, the cat, the poplar, Man, etc., have their own Common Element.

The Common Element is the one that makes, Typological, through its own Typology, the retrieval (interdependence) between two Neotypological Primordial Elements between them.

Thus, Each Primordial Element is found in another Primordial Element if they are Neotypological between them through another Primordial Element that has the quality of Common Element between the two which are Neotypological between them, but become Typological through the Common Element.

Being an infinity of Primordial Elements, to say that half of the Primordial Elements would be Typological between them and half, Neotypological would mean to we divide the infinite into two and thus to we have two infinite.

This urges us to accept the fact that an infinity of Primordial Elements are Neotypological between them, and an infinity are Typological, so an infinity of Common Elements is necessary in order to make the two infinities find between them and thus to can become interdependent, according to the First Analogy.

Thus, once there are an infinity of Common Elements, for each Primordial Element in part, or more correctly said, each Primordial Element has and the characteristic of being a Common Element, but also a

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Word of Universal Pure Language, it means that each Primordial Element in part will be reflected in an infinity of ways through the Primordial Elements which have the characteristic of being a Common Element to become Typological with the whole infinity of Neotypological Primordial Elements, without taking into account that that Primordial Element will be reflected and in the infinity of Primordial Elements, where the quality of the Common Element is no longer necessary, because compared to this infinite group of Primordial Elements, the respective Primordial Element is Typological.

Thus, each Primordial Element will have two ways to reflect, the first, namely the direct mode, without intermedium of a Common Element, in the case that, are Typologies between the Primordial Elements and the respective Primordial Element, and the second case is the indirect one, through intermedium of the Common Element if between the respective Primordial Element and the other Primordial Elements in which the reflection is made, are Neotypologies.

Once what and the Primordial Elements in which the reflection is made through intermedium of the Common Element are infinite, then it means that and the number of the Common Elements is infinite, therefore each reflection will be made through intermedium of an other and another Common Element, because it involves another and another Primordial Element Neotypological compared to the respective Element, discussed.

However, any Common Element can make Typological the reflection of billions of Primordial Elements, but only within a single Primordial Element, as is the case of the billions of people in this world where each one in part has its own Self.

Because a bunch of so many Primordial Elements have been found through the Common Element, Man, the

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only one that has and gives the others human characteristic, in Knowledge.

Who is that Common Element - Man?

*The Common Element - Man is the
God of Man!*

Every thing, object, being, whether it is part of the world of plants, animals or humans, has a Common Element of its, from the infinity of the Primordial Elements.

By Self is meant a Primordial Element that is reflected through a Common Element in a certain world of another Primordial Element, such as is the Primordial Element of the Knowledge from our world.

Let us not forget the Imprint and the Karmic Imprint of Man and of every other being, who will follow the Self passed from one Common Element or another, always.

The Self of Man is a Primordial Element, which can mean anything, being a Word that has a Symbol and a Meaning in Universal Pure Language.

The Self is found in the World of Knowledge, so, of the Primordial Element of Knowledge only through the Common Element through which the Self becomes Typological compared to the Primordial Element of Knowledge.

When the Self is reflected in another Primordial Element this Typology compared to the Primordial Element of Knowledge is no longer necessary and therefore another Common Element intervenes.

No matter which is the Common Element by which the Self becomes Typological compared to one Primordial Element or another, the Karmic Imprint, or what the Man has imprinted in Existence, it will follow the Self,

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transcending from the Existence which is a level of the Primordial Element of the Knowledge, where this one is reflected, through the same or another Common Element.

The Karmic Imprint will be the Trace in the Form of which the new reflection of the Self will develop.

This Trace (Karmic Imprint) will always be with the Self of Man or any other Self in the case of another Trace, like a shell of the Self.

The place, where it will be reflected, the Self of Man or any other Self after "Death" in other levels of Existence or in the levels of another Primordial Element different from the Primordial Element of Knowledge, depends on the Expression or Consciousness of Universal Pure Language.

In the event that it will be reflected in another Primordial Element different from the Primordial Element of Knowledge then and only then will the Common Element be changed, moving to the God of the new status of the Self.

Even the Primordial Element of the Self of Man is God for the infinity of Primordial Elements compared to which this becomes a Common Element.

When we speak of the Primordial Element of the Self of Man, we are actually talking about two Primordial Elements, respectively the Primordial Element of the Self and the Primordial Element, which is the Primordial Element Common between the Primordial Element of the Self and the Primordial Element of Knowledge, being the Primordial Element of Man.

When the Self passes through its reflection from the Primordial Element of Knowledge and no longer requires the Primordial Common Element of Man, then the Man disappears from Self.

Only when the Man disappears, from Self, will disappear and the God of Man from Self.

The self is the reflection of a Primordial Element within certain levels of another Primordial Element or in

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other Primordial Elements, but which always has its own identity through the Karmic Imprint that will follow it eternally, being the Eternal Trace which each Form will leave, in which it will be realized a certain reflection of the respective Primordial Element through a Common Element in the case of Neotypologies or without that Element in the case of Typologies.

Thus the Self is the identity given by the Trace of the Karmic Imprint, which transcends where the Primordial Element (the Word of Pure Language) is reflected at other levels of the same Primordial Element or in other Primordial Elements.

The Self is above all a transcendental identity, which includes in its Karmic Imprint all other reflections of the Primordial Element which belong to one Self or another Primordial Element which belongs to another Self, in other Primordial Elements or within the same Primordial Element, but at the levels different, such as in the case of the Existence at different spiritual levels of the Logical Coefficients, etc.

Any reflections that occur between two or more Primordial Elements but which do not have a "history" or a Karmic Trace of them, do not have, not one Self of theirs, until the Karmic Trace is formed.

Through the Karmic Trace, the respective Primordial Element will form its sum of its own reflections having an infinity of Selves, in its turn, an infinity that is in fact its own Self or its own Karmic Imprint.

The Karmic Imprint of Man is the UNIQUE CONNECTION that the Self of Man or of any being or thing has, with the Universal Pure Consciousness and the EXPRESSION of Universal Pure Language.

Because through the Karmic Imprint it contributes to the identity of the Self of the Primordial Element, which is made up of an infinity of Selves, where each one in turn

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has reflected in other and other Primordial Elements or levels of these, contributing through their Karmic Imprints to the Karmic Imprint of the Primordial Element, the only one able to carry a Symbol and a Meaning, within the Universal Pure Consciousness created from the Universal Pure Language.

If the Word (the Primordial Element) is the retrieving in the other Words (Primordial Elements), the Karmic Imprint, the one which gives the Self- identity, and consequently of the Self, is the result of the reflection of the Word (the Primordial Element) in the other Words (Primordial Elements), just as the Universal Pure Consciousness is the result of Universal Pure Language and not Universal Pure Language (the Words or Primordial Elements) the result of Universal Pure Consciousness.

Through the Karmic Imprint and the most insignificant thing apparently, it becomes part of the Expression of Universal Pure Language, and this Expression is precisely the Universal Pure Consciousness.

It is the only connection, because it is the Trace of all that resulted from the Form of a reflection of the Self (Primordial Element and Word of the Universal Pure Language) through the Common Element, in another Primordial Element (Word) such as is Knowledge in the case of the human being.

The Karmic Imprint, thus becoming the Trace in whose form the Self will be, thus the Karmic Imprint will be the Imprint of the birth of a new Man, or whatever else, depending on the Common Element by which the Self will be reflected, thus becoming Typologically with the Worlds of a Primordial Element (Word, in the great EXPRESSION of the Universal Pure Language.

What exactly determines the Self (the Primordial Element concerned) that has a Symbol and a certain

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Meaning in quality of a Word of the Universal Pure Language, to be reflected in a certain Primordial Element or another, as is in this case, Knowledge?

The answer lies in the Universal Pure Language whose code cannot be deciphered by the human being because knows only a very small part of a single Word of this Language, namely from Knowledge.

The Universal Pure Language has its own Universal Pure Consciousness by which it exclaims a certain Expression.

In order for this Expression to can be exclaimed it is absolutely necessary that the reflections or interconnections of the Primordial Elements (the Words of this Language) occur only and only in a certain order well established by the Universal Pure Consciousness which, as I have said, has NO connection with Logic.

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CHAPTER V

THE COMMON ELEMENT

The Typology and the Neotypology are not characteristics opposed between them only within the picture of Knowledge in quality of, Elements of the Knowledge.

These (the Typology and Neotypology) can be opposite characteristics and within the Primordial Elements which have nothing in common with the Knowledge in the case of other pictures, in which the Knowledge no longer appears, only the First Analogy is valid, namely that all the Primordial Elements must be found between them through Typology.

Why?

Because all of these Primordial Elements are opposites infinite in number, to each other.

But according to a principle of Coaxiology, each opposite has at infinity another opposite identical with him, which denotes the fact that always, that opposite from infinity will be Typological with the opposite in which all the other Primordial Elements must be found, but, not being that Primordial Element in which it has to be found, but its opposite.

That opposite at infinity will always be a Common Element for all other Primordial Elements that will have to be found in its opposite from infinity.

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This rule being valid for all opposites of the Primordial Elements from infinity.

Therefore, the law of the Common Element is: Each opposite which is at infinity compared to other opposite, becomes Common Element compared to it, being Typological, and having the quality to reflect all other Primordial Elements, in the opposite which is at infinity, of the Common Element in order to fulfill the First Analogy in which each Primordial Element must be found in the other.

The Common Element of Knowledge compared to the Primordial Element which is the Self of Man, is the opposite of the Knowledge that is at infinity from this, and which has the total Typological quality towards it, but nonetheless not being Knowledge.

This means that the Common Element of Man for the world of Knowledge in which it is located, is the opposite of it located to infinity, it is the God of Man.

In this case, the God of the cat, or of the goat or the daffodil, the rose, the mountain, the rock, the absolute all that exists are other Common Elements, but they are, the same, the opposite of the Knowledge that is at infinite, so all that Common Element with the Man?

The answer to this question is trenchant: No!

No way.

Each archetype has its own Common Element. The rose, on his, the goat, on hers, the cat the same, etc.

How can all these be located to infinity compared to Knowledge, as infinite opposite of its?

It is possible, because, according to the asymptotic function, the infinite is endless, just like two straight lines that approach continuously but never meet.

Thus all those Common Elements of the mentioned Archetypes are integrated as being opposites within that "continuum" of the two straight lines, "continuum" which cannot be defined in any way bounded as being a certain

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number in itself, or a certain limit from where is no longer anything, or on the contrary something else starts and at the respective border there would be and the unique opposite infinite to the knowledge that would be the only Common, Typological Element compared to it.

Things not only are not so, but they are completely opposite, since we cannot talk about that limit within the "continuum" that lies between the two asymptotic lines that approach at infinity, but without being able to they unite again it means that in the respective "continuum" there can be an infinity of infinite Opposites of Knowledge.

This radically changes everything because it implies without the power of denial and the fact that Everything that represents the infinity of opposites constituted from the Primordial Elements, and these opposites, can be within that "continuum" and therefore all can be Typological in their turn, no longer being necessary the Common Elements.

The answer, and this time, is negative, because even though the Neosemantic as being a Lack from Semantic, belongs only to the structures perfected through the Knowledge, even though I initially introduced Neotypology as being the Lack from Semantic, the Neotypology is just as well and before the Semantic, alongside Typology, first of all, any opposite becomes Neotypological compared to another opposite.

Only two opposites that are at infinity become Typological between them, so they can have one compared to another the quality of, Common Element.

This first and secondly, Neotypology is in fact at the basis of Everything, of the Primordial Elements, because it is the quintessence between the "Infinite Continuum" and the Primordial Element that is delimited outside this "Continuum" but at the same time as being finite, determined and structured into infinity.

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To be better understood, each reader will have to imagine an infinite scale of Primordial Elements where, each one in part is opposed to the other, having oppositions of certain degrees, but all Neotypological, because the Typological intervenes only on the line of the "Infinite Continuum", by the fact that any opposite at Infinite is identical to its opposite that is to infinite, compared to this one.

They are identical but not similar, which denotes that they are nevertheless two Primordial Elements, in our case identical, therefore Typological, but not the same Element, being separated through Infinity.

Thus the Typology is always given by the Opposites that are in the "Infinite Continuum" some compared to others, and the Neotypology is given by the opposites that are not on this line of the "Infinite Continuum" but are determined as distinct structures, some compared to others.

The Typologies and Neotypologies are transferred and within the worlds determined by the First Analogy, so by the "retrieval" of the Primordial Elements, some in others, to form, a UNITARY EVERYTHING.

According to the above it means that each Primordial Element has its Typological opposite at the Infinite, but attention, not only that opposite but all the other opposites, which are on the line of the "Continuum".

And again we return from where we started, to the cat, the rose, etc., which are also found in this world of Knowledge.

However, according to the First Analogy, as well as of the "Infinite Continuum" within that "Continuum, there can be an infinity of opposites.

Thus each opposite (viewed by us through Logical Coefficient 2) is bipolar, that is, it possesses both the Typological characteristic towards other opposites and the Neotypological one.

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This gives him the opportunity TO FIND its BALANCE, in each, another opposite, depending on the distancing, that is between the two within the Neotypological system.

For example, if two opposites are Neotypologically distanced from a third opposite, even though all three are Typological within the "Infinite Continuum", the third will find itself in a higher posture in the two opposed compared to the two between them.

Thus it is demonstrated why the cat, the rose, other and other representations of our world have certain characteristics regarding this world and not others.

The fact that Man is an important pawn in this dream given by the Illusion of Life, means that, like the third opposite, the Common Primordial Element of Man is "closer" in its Neotypological phase of Knowledge than the Common Primordial Element of the cat.

From here the relative diversity of the world in which we dream we live begins.

More than that, if we were thinking through another Logical Coefficient, respectively 5, then alongside Typological and Neotypological would there still be at least three such characteristics that the Primordial Elements could have?

The answer is that in that case there should be three other additional characteristics, because the two fundamental characteristics viewed from the filter of the Logical Coefficient 2, the Typological and Neotypological, are characteristics that represent the totality of the possibilities of being a generalized opposite, compared to an other opposite.

What does this mean?

First of all the fact that at the levels of the Typological and the Neotypological there are other and other characteristics that each one has, in part, but all the

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others can be divided only within the two great classes, which define the opposition of a Primordial Element or Element of Knowledge, etc, compared to another.

If we were thinking with a Logical Coefficient 5, surely the two groups, from opposition, the Typological and the Neotypological one would be reduced to 5, or 7 if we were thinking with a Logical Coefficient 7.

Why Typological or Neotypological, though?

Firstly, because in our world, the human being cannot divide the opposition between two Primordial Elements unless these are Similar (Typological) or Non-similar (Neotypological).

Within the Typologies or Neotypologies there can be hundreds or thousands of other characteristics, but all of them are ultimately reduced to, the similar and the non-similar, just like all are reduced to, good - bad, beautiful-ugly or other such examples.

This fact highlights us a rather interesting aspect of Neotypologies and Typologies, namely that, viewed through a much greater Logical Coefficient the interdependence between the Primordial Elements on the basis of the Common Element is getting bigger and bigger and thus at infinite level not only by "Continuum" Infinite", but also at the level of infinity of other opposites of the Typologies and Neotypologies in case they would be filtered through the Infinite Logical Coefficient, it would mean that there are an infinity of such fundamental characteristics for each Primordial Element in part, and thus not only that each Primordial Element, in part, is also a Common Element for Typologies and Neotypologies, but more than that, it is a Common Element for All the Typologies and Neotypologies of all the other Primordial Elements, and even more than that it possesses all other characteristics at infinity, other than Typologies and Neotypologies.

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Thus Everything is One and One is Everything.

In fact what exactly is a Primordial Element and how this "film" of the differentiation of the Finite by the Infinite was unfolded?

As in the case of Typologies (Similarities) and Neotypologies (Non-similarities), and, this highlighting of finite compared to infinity occurs only within the Logical Coefficient 2, and correctly, it would be, not within it, but through its filter, because in reality does not occur, such a thing, because if we introduce again the same stratagem, of highlighting at infinite of the Typologies and Neotypologies, we will notice that alongside Finite and Infinite, will appear as many other opposites of theirs, as is the number of the Logical Coefficient.

Therefore for the Logical Coefficient 5 we will have three more opposites of the Finite and the Infinite, as of the good and the evil or the beautiful and the ugly.

So, filtered this problem through the Infinite Logical Coefficient we will see that alongside Finite and Infinite we will have an infinity of such opposites of theirs.

This means that in this case we are again on the red carpet of the "Infinite Continuum" or in other words of reducing Everything to Infinity, where the Finite or any other opposite of it is nothing but an Illusion given by a certain Logical Coefficient.

I say "certain" because all other Logical Coefficients greater than 2 will be able to define finiteness.

In other words, Logic is always reduced from where it started to nothing, in fact to the eternal "Infinite Continuum" where she alone asserts its own inefficiency by reporting on herself as being a mere instrument of Illusion, in the case of the human being of the Illusion of Life.

What exactly should Logic do to become from a simple instrument of Illusion in a Pure Consciousness of

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Universal Pure Language, where each Primordial Element is a Word in part?

For this reason, the Logic should to not get lost in the "Infinite Continuum" but the Asymptotic Functions to can be described with the illusory lucidity of its self-control, which is as untrue as possible.

Logic is lost in the biggest trap that even Knowledge can stretch for her, namely in the set of Laws.

Laws are logical structuralizations that possess a certain enunciation but which, precisely by their enunciation itself, become ambiguous to the logic that supports them.

The most important example is that of the "Infinite Continuum" which from a logical point of view is structured as being a law, but which in turn precisely by its own enunciation of "Infinite Continuum" it can NOT be a law because it is lost in its own structuralization, starting with the Typologies (the Similarities), the Neotypologies (the Non-similarities) and continuing with the infinity of their opposites, a fact which establishes the denial of any law and more than that, implicitly of the logic.

If we conclude as law, the law itself, and we determine it to be a Primordial Element on the basis of an enunciation like this, "whatever defines a structure is law" we would immediately reach the opposites of this enunciation (although we could use any other enunciation possible).

These opposites surpass each other at infinity so that we once again reach the same "Infinite Continuum" where the law itself disappears by the nonreporting at an opposite of its own.

How so?

Does the same duplex Event -Phenomenon repeat as in the Periodic of Knowledge?

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In no case, it is not necessary the occurrence of no Event or Phenomenon, because all these are apanage of the Knowledge and of no other Primordial Element.

Once the landmark to which the enunciation of the law itself is reported does not exist, he being in an "Infinite Continuum" this means that in fact, neither the law itself not "exists" (I put the quotation marks because I use figuratively the Existence being impossible for me to I express otherwise) and this leads to the fact that once the law does not exist, does not exists, nor the logic, as being a law after which the Primordial Elements surpass.

Thus, at the level of the Primordial Elements, does not intervene neither a law and nor a logic.

The only thing where all these appear is in the worlds of Knowledge where, apparently, Everything is produced under the impetus of certain laws being controlled by the logic of the Logical Coefficient on the basis of which the act of thinking is performed.

Then what exactly determines the Pure Consciousness of the Universal Pure Language consisting of the Primordial Elements which are actually the words of this Language?

Since we cannot speak of law nor of logic in the case of Universal Pure Language, we will have to report to what this Universal Pure Language is reported, namely at the "Infinite Continuum", in fact the only possible landmark within this dissertation.

This thing in turn makes possible the fact that the entire Universal Pure Language is based on the "Infinite Continuum", which becomes the Pure Consciousness of the Universal Pure Language in which this one is located.

In a word, the Pure Consciousness of Universal Pure Language is precisely the "Infinite Continuum".

However, when we speak of Consciousness as being an association of characteristics (cognitive,

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volitional, affective), in the case of human beings through Logical Coefficient 2, but in the case of talking about Pure Consciousness of Universal Pure Language, what characteristics should this to fulfill in order to be the legatee of the Everything, from all that are, but especially all that are not?

Going back to what I said before, the Universal Pure Consciousness of Universal Pure Language is the "Infinite Continuum".

To speak, about her characteristics, we must first of all talk about his characteristics.

What would these be?

I mentioned about **the Asymptotic Function** namely the two straight lines which however much they approach each other, they never touch.

It is true from our point of view one of these characteristics is **the Asymptotic Function**.

Another characteristic of the "Infinite Continuum" is that of a landmark of negation.

Another characteristic of the "Infinite Continuum" is that of landmark of negation.

The Landmark of the Negation, a term I use for the first time, is that landmark which, by the reporting to the Landmark of the Negation of any other landmark, the latter disappears, being considered to can not be landmark.

This characteristic becomes the main cause for which the logic but also any notion of law is nothing but a simple instrument of Knowledge.

Another important characteristic would be that of **Structuralization**, by which absolutely any structuralization is maintained despite the Landmark of the Negation which absolutely cancels any laws or enunciations, precisely by this cancellation.

If it were not the Landmark of Negation, the characteristic of Structuralization would have disappeared

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immediately, since the law through its logical enunciation does nothing but to annihilate the characteristic of Structuralization.

How, exactly?

By the characteristic of Structuralization is meant first of all the characteristic of the "Infinite Continuum" of having a structure of its own, on the basis of which it "develops" its own characteristics.

From what namely, this structure of the Universal Pure Language is formed ?

Which are the Words of this Universal Pure Language?

Of course, they are the Primordial Elements.

The characteristics of the Primordial Elements consist of the Typologies, Neotypologies and other infinite opposites of thereof.

How could a certain Typology be maintained as being an enunciation of a law once it is removed from the beginning precisely by its reporting in quality of characteristic of a Common Element compared to an Neotypology which in turn "develops" new and new associations?

Even in such cases the enunciation would be accepted but not when All the Primordial Elements are found in All the Other, see the First Analogy, and more than that All are in Everything and Everything in All and Everything is precisely the "Infinite Continuum"!

However, any characteristic in itself is not an enunciation.

It cannot be a law?

Of course, yes, but absolutely every characteristic is ultimately reduced to the structure of the "Infinite Continuum" which is not a structure that can be defined, but an undefined one.

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Thus, the fourth and one of the most important characteristics of the "Infinite Continuum" is, the *Undefinition*.

Thus, the Structuralization always tends asymptotically towards defining its characteristics but they are always separated by the Undefinition.

Therefore sent again through the Asymptotic Function, to the Negation Landmark for a new Structuralization!

This is the way in which the "Infinite Continuum" can be defined whose basic characteristics are based precisely on the continuous redefinition of the enunciations of the new laws, which define new characteristics but only in the Structuralization phase, to become at endlessly, Undefined.

Although I wrote in another book that one of the basic characteristics of the Infinite is the Mirror, I cannot deny, but this characteristic becomes valid, only reported to Knowledge and the Primordial Element of Knowledge.

As each Primordial Element in part will find its own basic characteristic of the Infinite, but only from its point of view and by no means of the Infinite, because the characteristics of the Infinite not filtered by any other Primordial Element are the four: the Asymptotic Function, the Landmark of the Negation, the Structuralization and the Undefinition.

Everything we saw at the "Infinite Continuum" seems a non-sense at first sight, but precisely this non-sense becomes one of the meanings best defined even by the instrument of Knowledge which is logic.

How namely?

Without trying to enter one way or another deeper into Coaxialism, I will try to define the following enunciation about characteristics.

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This is: *-All that is behind Everything will once become Everything, just as Everything which is behind the worlds of Our Matrix has been before, Everything.*

This enunciation sends us to the fact that everything what surrounds us is from before us, after us and possibly once with us.

How would all these be possible if we accepted the rigidity of characteristics and laws, including of logic?

Of course, they would not be possible precisely because Everything in the acception of any logic is that "Infinite Continuum" which is above EVERYTHING, in EVERYTHING and can no longer be, no other EVERYTHING before EVERYTHING, because he is EVERYTHING.

Through the State of Conception, it is precisely this desideratum that I wish to discuss it, and more than that, to demonstrate that in Phenomenological Coaxiology, logic is a simple instrument of Knowledge, and that, each law is reduced in relation to the "Infinite Continuum" to nothing and thus no enunciation would not be valid, so implicitly neither the characteristics I have mentioned so far, then what, exactly are these characteristics used in this philosophical debate if not characteristics?

And I, until now, have named them characteristics.

Now the characteristics are no longer characteristics just because we cannot determine the "Infinite Continuum".

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CHAPTER VI

THE PRIMARY STATE OF CONCEPTION

The human being par excellence will never be able to determine the "Infinite Continuum" for the simple fact that he cannot Know the Infinite.

This thing leaves her, prey to the logic and laws, that have appeared from the enunciations of logic.

Everything we define as being a "characteristic" is nothing more than a form of logical enunciation based on a certain law.

Since these are not, in fact, when we report to the "Infinite Continuum" than some simple fumes carried by the wind, what, namely, are the "characteristics"?

Viewed through the filter of Phenomenological Coaxiology, the characteristics are Primordial Elements that thus become through a Common Element compared to which this has a certain Typology highlighted to another Element to which the respective characteristic "refers", and thus it fulfills a certain **task** on, that Element.

The task is in fact a kind of characteristic of the characteristic, in fact the task is responsible for reducing the enunciation regarding self to a simple approach that has as landmark the "Infinite Continuum", which and he, in turn, *has* the **four basic characteristics**, where the task of each one is to differentiate from the other in order to reach the Undefined, and thus the process resumes again,

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starting with the Asymptotic Function, passing to the Landmark of Negation, Structuralization and again to Undefinedness.

What namely can be the task than the cause of a new cycle of Everything, for to define with the help of the Undefinedness, the "Infinite Continuum".

In this case means that the Task is Cause or Effect of the Characteristic?

To use notions such as Cause and Effect in this example, at this level seems ambiguous to me, because the Task of a Characteristic can never be a Cause based on which a certain effect occurs, not because from a logical point of view it would not be so, but precisely because we cannot use the logical instrument, precisely because we are at a level where this one does not have its place, not yet appearing as an instrument of Knowledge.

Thus notions such as Cause and Effect fall from this demonstration.

Then what can be the Task of a Characteristic if this is not the Cause which to precede a certain Effect which to deviate over the cycle of Everything regarding on the course of the four basic characteristics of the "Infinite Continuum"?

How the Task can't be a Cause or an Effect, it can be a Purpose?

Can the Purpose belong to a certain logical structure which to precipitate itself depending on the enunciation of a law?

Not!

I say this knowingly because within Coaxialism, the Purpose appears from the level of Our Matrix which has been called even a Matrix -Purpose, without its Purpose being subject to any law in itself or to any enunciation of this law because it is due to the de facto configuration of Our Matrix, which allowed such a development which to

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degenerate into enunciations and laws much "later", once with the appearance of Truths, which to follow to the Absolute Truth, which also appears only after the Matrix-Purpose defines Instinct, and barely this will be the one able to define barely the Absolute Truth.

I personally do not think that the Absolute Truth can determine a law because for this at least two terms are needed in addition to the Absolute Truth, namely, the enunciation and the work, the Phenomenon, the Event, the Object, the Being or anything else upon to which, to take place the enunciation endorsed by Absolute Truth.

While immediately after the occurrence of the Absolute Truth, appears the "Ego" of the Primordial Factor and once with it the Knowledge of this "Ego", therefore the Absolute Knowledge within our Matrix.

Once with the Absolute Knowledge and the Absolute Truth, appears the Original Thought, once with this, the Neonational Truth and then, immediately, the Person with its Personalizations who due to the Illusion possess another type of Truth, namely the Notional Truth.

Any law and implicitly any enunciation of its, will have to be accepted by one form or another by Truth, in order to become law and to be subject to a certain logic, which is not the case in the respective level, where, the Task of a main Characteristic of the "Infinite Continuum" is devoid of some form or other of the Absolute Truth, this appearing once with one from the infinity of Matrices but, attention, each Primordial Element in turn becomes a Matrix, precisely due to its characteristic of to become a Common Element, and to be both Typological (Similar) to other Primordial Elements and Neotypological (Non-similar) to other Primordial Elements.

About this aspect, only from now on we will discuss more.

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What we are referring to now, namely the Task of a Characteristic, it can be stated that there is NO Cause or Effect, instead this Task has a Purpose, and the Purpose is to perpetuate the Cycle of the four basic characteristics of the "Infinite Continuum", by which Everything from behind Everything becomes again Everything in front of Everything, but it turns out that Everything is in All and All are in Everything.

From this moment we can move on to how it unfolds the occurrence of Matrices, Truths and other developments, within the Matrices, starting from the Primordial Elements and from their basic characteristic of being Common Elements.

Each Primordial Element, becomes Man, cat, plant or whatever else according to the Common Element in which it is found for to become Typologically with another Primordial Element that will develop within its Matrix what the Primordial Element that was reflected through the Common Element will initiate.

The Primordial element is the one responsible for the Self of Man or of any other being, thing or phenomenon.

Once they have been sifted through a Common Element, the Common Element is the one responsible for what it will be, for the identity it will have in the worlds of the Primordial Element Matrix, the Self sent by the Primordial Element that was reflected through the Common Element.

Each Primordial Element in turn develops its own Matrix, as is and a Common Element, but also an Element that seeks another Common Element for to become Typological compared to the Primordial Elements for which it is Neotypological.

Thus each of us, the people, who are in this world possessed by the Matrix of the Primordial Element that was

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Neotypological to our Primordial Element, thus it being forced to develop a new Typology through a Common Element.

This does not mean that we humans do not have and other Primordial Elements that use our Primordial Element as being a Common Element or more than that, it does not mean that and we humans or animals, plants or any thing or object, has not its Primordial Element which to be and Matrix in its turn and thus develop its own worlds.

We are at this moment in the Matrix of a Primordial Element that has developed the Knowledge because this Primordial Element belongs to the Knowledge.

In this context, the State of Conception would include only the "Infinite Continuum" and once with it its own main characteristics: Asymptotic Function, the Landmark of Negation, Structuralization and Undefinedness?

But, the first phases from within Knowledge, namely Semantic, Neosemantic and Periodic, would not do in one way or another from the State of Conception?

Is the State of Conception not defined as being Everything and Everything from behind Everything?

How far does it actually extend?

It is a question at which we will have to first of all think a little about the Purpose above that we find in the Task of characteristics and about which I have stated that it is the one to redefine the Cycle of Everything endlessly, namely from the last characteristic, Undefinedness, it goes again to the first, namely to the Asymptotic Function and then to the Landmark of Negation, to the Structuralization and again to the Asymptotic Function.

This Cycle of the Everything continues at Infinity, being the main one defined as **the Primary State of Conception**.

When we use terminologically the idea of cycle, but especially that of the Cycle of Everything, we refer to an

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Everything, which at a given moment ends, immediately intervening, in its place, another Everything.

The question that arises but which I have asked and before, but in a different form, this Everything, is not everywhere?

If it is everywhere, does it suddenly disappear and a new one appears in its place?

The answer to this question is as follows: Everything does not suddenly disappear, because it is not dimensioned by any temporary dimensional form, nor does it suddenly reappear.

That Everything is actually the *"Infinite Continuum"* which "Continues" endlessly.

That "Continues" in this case, represents the Cycle of Everything and the eternal Everything from behind Everything, because Everything is above Everything, it "covers", practically Everything, but then where has "place" and Everything from behind Everything?

The "Infinite Continuum" is part of the Primary State of Conception, which has the four main characteristics.

The first characteristic is the Asymptotic Function, a characteristic that is also reflected within the Knowledge, that is to say, of our Matrix or also within other Matrices, which each one, in part, are Primordial Elements and Common Elements at the same time.

The characteristic of the Asymptotic Function once being moved to other Matrices, each one in part will have its own mode of "development", but all will achieve this development starting from the Asymptotic Function.

Within the Knowledge, the Asymptotic Function is based on the Rule of the three Analogies, therefore even, on the three Analogies.

The first Analogy being that of Everything, which we see him reflected in Knowledge, the second Analogy

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being that of the Semantic, Neosemantic and Periodic, and the third Analogy being that of Denunciation and Predestination.

If we want to make a remark comparatively, we notice that the First Analogy is in fact the first characteristic of the "Infinite Continuum", and the other two Analogies are different from the characteristics of the "Infinite Continuum", since here the Semantic, the Neosemantic, the Periodic, etc, no longer takes place, but nevertheless the Asymptotic Function is that responsible and of development of the other two Analogies on the "Infinite Continuum" model, fact which leads to our reasoning, through the Logical Coefficient 2 that: the "Infinite Continuum" is everywhere and within Knowledge, being the "foundation" on which this Knowledge is built.

Thus the Purpose of the "Infinite Continuum" is precisely to "Continue" endlessly, its own EVERYTHING, which is reflected in All, among which also at the level of Knowledge.

This continuation is done by the intermedium of the characteristics of the four, or the basic characteristics, but passing from the first characteristic and reaching the second one, we notice that the Landmark of the Negation of which I said that *is that landmark, which through the reporting to itself of any other landmark, the latter disappears, being considered to can not be a landmark.*

This determines along with the characteristic of Structuralization and of Undefinedness the whole range that will reflect the perpetuation of the "Infinite Continuum" by always bringing the Everything behind the Everything, which was in fact in the Everything.

The "Infinite Continuum" is also in that Everything from behind him because he is Everything, but with All this he must perpetuate and therefore he does not "recognize" the whole Everything.

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I put in the quotation marks the term "recognizes" because we can not otherwise define based on our Knowledge than through this term, but he is not the correct one, since "Infinite Continuum" cannot "recognize", but determines new and new matrices through its own state, that of to perpetuate.

Any perpetuation is made by "recognizing" new and new landmarks, while the Landmark of Negation from the "Infinite Continuum" precisely this thing he does not want to do, he opposes totally, and from this opposition is determined the third characteristic, namely Structuralization, a characteristic that denotes a structure of its in itself that will eventually be Undefined, precisely as on the basis of the Asymptotic Function, this Structure will take it from the beginning, being again rejected, but and created, through the Negation of the Landmark of the Negation.

It is very interesting, how, precisely the Negation is responsible for the emergence of a new structure, so if it were to we emphasize what is the main characteristic that determines the perpetuation within the "Infinite Continuum" I would suggest at first all four, because each one in part is equally important in this process, but nevertheless the perpetuation itself is disposed first of all by the Landmark of Negation, where the "old" landmark is volatilized, causing a new Structuralization based precisely on the denial of the "old landmark".

How, exactly?

Very simple: Once the place is left "empty", through denying the "old" landmark, even that "empty" place is actually a new place.

Being a new place he is "full".

Again, the quotation marks indicate the figurative approach of the case.

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Therefore, the Primary State of Conception is the state that foresees the "Infinite Continuum" with Purpose and its basic characteristics, those that lead to the infinite perpetuation of that "Infinite Continuum", and, the Secondary State of Conception starts from the level of the Primordial Elements, of the Common Elements and of the Matrices (even though I used three names, all three are one, because each Primordial Element is also in the other two names) and it is carried out on all levels developed by each Matrix, in part, starting in the case of our Matrix with the Semantic, the Neosemantic and the Periodic, continuing with the Denunciation and Predestination up to the level of the Primordial Factor, and of the worlds of the Creator Factors.

I have stated that the God of Man is the Primordial Element which becomes a Common Element for the Primordial Element of Man.

This means that billions of Primordial Elements have found in that Common Element the only means of becoming Typological, compared to the Knowledge.

Why?

For the simple fact that there are billions of people on this planet, where each has its own Self, so a Primordial Element that is reflected in Knowledge through that Common Element, responsible for human characteristics.

Even in the Christian Bible it writes that "God made Man in his image and likeness", I would add that also the God of the cat or of plants or things or other and other, representations, made them in their own image and likeness, their God.

Why?

Because God is actually that Common Element.

The Common Element is the one that gives its Typological characteristics to the Primordial Element (in

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our case the Knowledge) compared to which it has in turn Typological and not Neotypological characteristics.

Does this aspect reveal that the Self of every thing, object, being or any representation in this world has Neotypological characters in relation to the Typology of Knowledge?

Not all, except those that are par excellence a lot of such Typologies, because the Common Element has the task of transforming the Neotypological Typologies of other Primordial Elements and moving them Typologically here for example in our world.

What Primordial Elements are Typological with the Knowledge or our World that belongs to this one?

The answer would consist in those Primordial Elements that are reflected in this world as being singular.

If we observe everything that is the being and it has access to Knowledge in one way or another, it is in the plurality phase in this world.

I don't know what access to Knowledge has an insect for example, but it knows how to avoid certain kidnappers, it possesses certain instincts, even though Knowledge (so much we know now about this tiny world of insects), is only in an instinctual primary phase.

As the degree of Knowledge increases at other and other beings, the more intervene a greater number of elements which belong to this world.

What does this thing mean?

The fact that the human world is not the same as the insect world for example?

As much as we laugh, at such a question, the human world is the same as the insect world only that the Common Element of man has given him a certain Typology compared to the Common Elements of insects which have given them other Typologies compatible with our world of Knowledge.

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Everything that seems unique in this world is not reflected on the basis of a Common Element so it does not have a God?

Regarding the idea of God I will return immediately after answering this question.

Yes, everything that is unique has the greatest chances of not being determined by a common element.

But let's see if we truly discover a unique element in this world.

Let's take an ocean.

He is unique as a Man, but there are more oceans as there are more People.

Let's take a mountain, or whatever, and see how hard it is to discover something unique that doesn't belong to any species or race or to any other possible association.

What results from this?

The fact that nothing is unique and everything in this world comes through a certain Common Element, so each has its own God in its own image and likeness.

Then who is in fact the true God?

The God of Man is the Common Element of Man.

Can this one have discretionary powers in this world that can help Man in distress?

Given the fact that through its are reflected billions of other Primordial Elements, in this world, I think so, but how have power and the Gods of other and other living beings from this world.

Moreover, I tend to believe that true dialogue with the world in which we live can only be achieved through God, that is, of our Common Element that gave us the Typology compared to this world.

Whatever we do, every action we take is done through our God.

Does this mean that and the hateful deeds are done, also with the help of God?

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As much as we would like to deny this, because we want to have something pure and righteous at least in the person of our God, the answer is: YES!

Everything absolutely Everything in the world of Man is carried out through the Common Element which is our God of People, just as everything that an insect or cat performs is done through the Common Elements which are the Gods of insects or cats.

Does this lead us to see where the Devil from the Common Element is?

I said it again and I repeat it in this book.

If it were not the Devil, there would be no Evil that could be reported to Good.

The Common Element for Man from the point of view of his Typology is also Devil but also God.

The Self of each Man is a Primordial Element which is and a Matrix but also a Common Element (God and Devil) for other and other Primordial Elements which are also in their turn Common Elements, and Matrices.

What exactly is the Self of a Man?

If and he is a Primordial Element that has and the quality of being a Common Element but also a Matrix, does it mean that each Self becomes a God for, other and other, Primordial Elements?

Does it mean that in Man are found other and other worlds?

Then also in Man are both the Devil and God, so inferno and paradise?

I also said that the Typology of Man gave it to us, our God, which is our Common Element that makes us Typological of the world of Knowledge.

Well, Man is not the same with his Self, because his Self, as I have said before, is quite another Primordial Element, compared to Man which is the reflection of that Primordial Element in a Common Element.

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The qualities and characteristics of the Man belong to the Common Element and not to his Self.

For this reason the Self of Man has no connection with Man except that it becomes the "soil" on which the Common Element (God) builds its own Typology in order to become accepted by the world of Knowledge and thus to fulfill the First Analogy which says that each Primordial Element must be found in another Primordial Element, or Everything is in All and All are in, Everything.

Thus the Common Element of Man is responsible for its characteristics, and when we speak of Man we are actually talking about the Common Element of Man and not of his Self.

As a remark, the Self of Man is nothing but a part from the respective Primordial Element, which is found in the Common Element (the God of Man), to become Typological with the Knowledge, but beware, other and other parts of that Primordial Element, are and they, in their turn, reflected in other and other Common Elements to become Typological with other and other Primordial Elements, as well as, other, Primordial Elements, use as the Common Element the Primordial Element of the Self of Man.

Everything I explain in the present work is under the apanage of Logical Coefficient 2, but for another type of Logical Coefficient, Everything in All and All in Everything is quite different being another opposite of All for Logical Coefficient 3 and an infinity of opposites of All for the Infinite Logical Coefficient, which once again, denotes the undoubted characteristics, undeniable of the "Infinite Continuum" which once they being thought through the Infinite Logical Coefficient, all the infinity of opposites of the Everything and All is again reduced to a single opposite of the Infinite Everything, in a word to a

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new Cycle of the Everything, or to bringing back the Everything from behind the Everything.

Thus God is according to the Common Element and the Typology of this Common Element reflected in another Primordial Element, which and he is in turn, Matrix and Common Element.

The "Infinite Continuum" is the one responsible for the perpetuation of these Primordial Elements at infinity that do not disappear at each Cycle of the Everything as some will probably try to believe.

Such a Cycle, does nothing but pass, in front of Everything, that was behind the same Everything.

By this we mean precisely the non-content of the Everything, the difference between the acception of the Everything which means absolutely the Everything and the Non-content.

Between these two there will always be, perpetually an opposition, because Everything in its practical acception includes both **the Content** and **the Non-content**, but the perpetuation of the Everything shows him that behind him there is still in him **Non-content** which must become **Everything**.

In fact it is only now that one can finally answer the most important question from the entire Coaxialism, namely what, who and why determined the Task of each characteristic and for what Purpose?

The answer lies in the **Non-content and Everything**.

Absolutely Everything, the Perpetuation of the "Infinite Continuum", its basic characteristics, the Asymptotic Function, the Landmark of Negation, the Structuralization and the Undefinedness were determined by the Contradiction between Everything and the Non-content.

This Contradiction determines the Perpetuation of the "Infinite Continuum".

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Everything are the Words, and the Non-content is the Expression or the State of Conception of their, Everything is the Universal Pure Language, and the Non-content, the Universal Pure Consciousness.

What gave birth to the Non-content?

The Non-content is not born thus, nor the Universal Pure Consciousness was not born, but it determines eternally the Words, just as unborn, through its own Expression.

Not the Words have determined the Expression, but the Expression is the one that "asymptotically" surrounds the Words of Universal Pure Language, but without ever being able to embrace them.

From here comes the eternal contradiction by which Expression can never be finalized (seen through the Logical Coefficient 2 of our world).

There has never been a Beginning for to be the Word, because this one is eternally an Expression, together with the infinity of Words of Universal Pure Language, where each is an Unfinished Expression in the Expression of Universal Pure Consciousness, the only Finished Expression.

Thus the Non-content (Universal Pure Consciousness) is the Finished Expression and Everything (Universal Pure Language) is made up of Unfinished Expressions.

Expression becomes Word, only reported to the Expression of Universal Pure Consciousness, to Asymptotic, so each Expression completes a Symbol and a Meaning, being a Primordial Element, which is defined as being a Word, only, reported to the Non-content, where it substitutes for the Expression of all Words - Expressions, which becomes one alone, namely the Non-content of Universal Pure Consciousness, or Everything from Behind Everything!

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Because in the eternal "beginning" is always Everything, the Non-content which by its own Expression determines eternally the infinity of Universal Pure Language, precisely because this Language will never be able to defeat the Everything, which is its own Universal Pure Consciousness, so its own Expression, of some Words -Primordial Elements-Symbols-Meanings-Expressions, within the Non-content, Everything from behind Everything, which is the Expression of the Universal Pure Consciousness of these Words given by this Universal Pure Language determined precisely by the Everything from behind the Everything, so by the Non-content.

There will always be an Everything behind Everything and this is the Universal Pure Consciousness or the Finished Expression given by the totality of all Unfinished Expressions of the Words of the Universal Pure Language, therefore Everything determines by its Unfinished Expressions the Non-content which is an Finished Expression, therefore always behind Everything will be an other Everything.

What a paradox, precisely the Non-content, possesses a Finished Expression being the Universal Pure Consciousness, and Everything possesses an infinity of Unfinished Expressions of each Word in part from the Universal Pure Language that belongs to it.

Consequently, the Universal Pure Language belongs to the Everything and the Universal Pure Consciousness belongs to the Non-content.

Thus, the Language rests on an Infinity of Unfinished Expressions, and Consciousness, the Non-content on a single Finished Expression.

Which is the true Non-content?

The infinity of Unfinished Expressions of the Language within the Everything or a single Finished Expression of the Non-content?

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And the Infinity of Expressions within the Everything is a Non-content as well as the Finished Expression within the Non-content, is a Content, an Everything.

This interdependence is the one that generates the retrieval, reflection or interdependence of the Primordial Elements - Words or Expressions, some, between others according to the First Analogy.

The expression of the Universal Pure Language which is also the Universal Pure Consciousness is actually in its general acceptance: the State of Conception.

This "extends" up to the level of the Creation of the Creator Factors of the Knowledge.

Everything is not just what is in the development of our Matrix, which is the Matrix of Knowledge.

Even if the Primordial Factor, the Creator Factors, the Person, the Personalizations are Words of Universal Pure Language, they in their quality of Primordial Elements have completely other Meanings and Symbols if they are not within the Knowledge.

Even though I stated in another book of mine that the source of the Words of Universal Pure Language is Our Matrix, Instinct, Absolute Truth and "Ego" of the Primordial Factor which is the same thing with Universal Pure Language.

Indeed in the "Ego" of the Primordial Factor we will find all the Words of Universal Pure Language reflected, but, only if this "Ego" is in the Word -Knowledge, because otherwise it no longer has the quality to reflect all these Words, among which the Knowledge is one among them.

All these Words are found reflected in the Knowledge according to the First Analogy.

When we stated that the source of the Words of Universal Pure Language is our Matrix, I did it only in the

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sense of demonstrating that all the Words of Universal Pure Language can be reflected and KNOWN through our Matrix which is the Matrix of the Primordial Element of Knowledge which and She in turn is a Word from this Universal Pure Language.

If the Words of Universal Pure Language which are also Primordial Elements, and Matrices at the same time, would NOT be Known through Our Matrix of Word and the Primordial Element of Knowledge, therefore Our Matrix would NO longer be the source of these Words independent of Her, uncreated by her, I repeat, the source term indicates only the mode through which these words come from, and not what namely creates them, these would no longer belong to the Universal Pure Language given by this Matrix of Knowledge.

The Language is an apanage of the Knowledge.

Thus the Universal Pure Language seen through the other Matrix-Words-Elements Primordial can no longer be perceived in quality of Universal Pure Language, but by Forms of Matrix Expression as I called them in another book.

These Forms of Matrix Expression are the equivalent of Universal Pure Language but seen through another Word of this Universal Pure Language, different from the Word -Knowledge.

The forms of Matrix Expression, like Universal Pure Language have the same provenance characteristics, referring to the four basic characteristics of the Everything - Endless, encompass the same EXPRESSION (Universal Pure Consciousness or State of Conception) in their totality, so it can be used in continuation, the terminology of Universal Pure Language, and that of Forms of Matrix Expression only when a clear distinction has to be made between the Word -Knowledge as a Primordial Element

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and its development Matrix and the other Matrices or Words of Universal Pure Language.

I have stated that every Creator Factor is a Word of this Universal Pure Language.

So it is, only that it is a Word of the Universal Pure Language in the INTERMEDIUM OF KNOWLEDGE which is not, just like a Primordial Element, because within our Matrix only the Knowledge is the Unique Primordial Element, in fact it is precisely our Matrix, which develops in its turn the Instinct, the Absolute Truth and the "Ego" of the Primordial Factor.

The Creator Factors are the Totality of the Universal Pure Language seen through the intermedium of the Word of Knowledge within this Universal Pure Language, so the Creator Factors do not have the same Symbol and Meaning with the one of the Words of the Universal Pure Language, which they represent them by their reflection in the "Ego" of the Creator Factor.

Thus the Universal Pure Language is divided into two major groups, namely, in Forms of Matrix Expression, that is the Universal Pure Language where the Words are Primordial Elements, which define in their totality the Expression, or the Universal Pure Consciousness defined as being the State of Conception, and among these Words is and the Knowledge.

The second group is the Matrix Universal Pure Language where each Matrix in part, being a Word and a Primordial Element of the Matrix Expression Forms develop within them, their own Universal Pure Language, as a result of interdependence with the other Words of the Forms of Matrix Expression.

Thus within our Matrix, which is the Word-Knowledge, the Forms of Matrix Expression receive the name of Universal Pure Language, and its Words are found within our Matrix which is, the Word -Knowledge and the

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Primordial Element -Knowledge, in various hypostases, depending on how these interact due to the First Analogy with Our Matrix, developing other and other Analogies.

Through intermedium of the interdependence of our Matrix with the Word -Creation, the Primordial Factor, finds in its "Ego" all the Words of what Knowledge defines the Forms of Matrix Expression as being Universal Language.

Within other Matrices, (Words, Primordial Elements) the Universal Pure Language can be defined quite differently from how the Word -Matrix - Primordial Element defines it: the Knowledge.

All the Words of the Universal Pure Language seen through Knowledge are Forms of Matrix Expression because their totality involves the EXPRESSION, which is at the same time and the Universal Pure Consciousness as well as the State of Conception.

Why does the same thing have three names?

Normally, it would be a single name to simplify the complicated process we are discussing.

The cause consists precisely in the plurality of the meanings that it has from certain points of view, both the Expression and the Universal Pure Consciousness or the State of Conception.

From the point of view of the Expression, there is the significance of enunciation, which becomes implicitly and the Universal Pure Consciousness where its significance acquires other valences, such as those of Self-Personalization of the Everything -Conscious on its Endless, of self-determination of the Endless -Finished indeterminant, etc., which in their turn, they define the State of Conception.

The ones inserted by me highlight the Twentieth Principle of the State of Conception.

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CHAPTER VII

**DEISTIC FIELD AND ASYMPTOTIC
FUNCTION**

Never, Everything will not be Non-content, because if the Non-content would become Everything, then neither Everything nor the Non-content would no longer be.

The Non-content will never be Everything, and Everything will never be, the Non-content.

No matter how hard we try to say, "that Non-content is Everything" comes the immediate response "which Everything? ", "the Non-content? "

"This one can never be Everything"

"There will always be another Everything behind Everything to define the Non-content."

From here, from this Contradiction begin all which are, but especially all that are not.

So does this mean that this is actually the God of our God?

Yes, but only through the creation concept that is attributed by the Man, to his God, because Man can conceive the State of Conception, Primary or Secondary only as part from Creation.

The answer to this would consist in the fact that Man is aware from the point of view of his Typology received from the Common Element (his God) precisely by the fact that any Knowledge in this world and anything that

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can be reported at God means creation, because God is The Creator, the one who in the acceptance of Man has made this world and by this does he is not wrong at all, as long as I am aware that Man does nothing else than to imply his own Typology received from his God.

Why do I say all this?

Precisely because the way the world is presented to us, to people, is due to the Typology received from the Common Element (God), a Typology that no matter how much we try to remove it we will not be able to, because we humans are not our Self but this Typology, we are a part from our God or our Common Element.

This Typology, compatible with Knowledge, the Primordial Element in which our Self is found through God, determines us to see the world in this way, not how is the world of Knowledge in its reality in quality of Primordial Element, where any object seen or felt by us it can mean anything else, but it determines us to see the world through the Typology of Our God, a Typology that, due to other interventions such as the Person, the Personalization and other and other developments of the Knowledge is reflected totally distorted, even the Typology itself, due to the Illusion.

This Illusion actually creates us once with the reflection of our Divine Typology: The Illusion of Life.

It is not the Typology that is responsible for the Illusion of Life but the way in which has developed its own "Content", the Matrix that we consider our Matrix, that is, that which belongs to the Primordial Element of Knowledge.

Thus our Matrix receives us with the Typology of our God "here" which in turn is the Common Element of our Self, in fact, and this the Primordial Element of ours.

It is known that up to now, within Coaxialism, I have approached with predilection the way how our

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"Matrix" was developed, which we have also called Matrix-Purpose and which belongs to the Primordial Element of Knowledge.

I have highlighted how the Open Knowledge was determined starting from the the state of fact, respectively from the Instinct, and to the most insignificant elements of the Closed Knowledge, of the Creator Factors and Unique Incidentally, in fact, the only ones who can achieve the creational process in the perimeter of Our Matrix.

The notion of "Our Matrix" is the Matrix where Our Self was reflected, Typologized by Our Common Element (God).

Also, in Coaxialism, we granted the title of God to the Creator Factors and Unique Incidentally , respectively to our Creator Factor and Unique Incidentally.

What is in fact the true God, our Creator Factor and Unique Incidentally or our Common Element?

Our Creator Factor, becomes Creator precisely because it is Incidentally.

Only what is Incidentally can become implicitly and Creator.

Creation without Happening cannot exist, because the acception of Creation in Coaxialism provides for the achievement of something new.

This new one, if it became Predestined, would no longer be new, but the old one moved from behind a screen to be new.

This quality, of, Unique Incidentally is perhaps the most important quality that a Matrix can have in the "interior developed" by it.

What exactly determines this quality?

I will answer without any doubt that it is the reflection of the second characteristic of the "Infinite Continuum", namely of the Landmark of Negation, in Our Matrix.

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Thus, the "Infinite Continuum" is found in Our Matrix through the Creator Factors that become precisely due to the Landmark of Negation: Unique Incidentally.

This quality gives them the possibility of Creation.

How, exactly?

Everything that determines such a Creator Factor cannot be predestined, but once determined, it belongs to Destiny, as being a predecessor determination of a past Landmark, thing that is not found and at the level of the "Infinite Continuum", because there, are not past landmarks, because any landmark become par excellence a Primordial Element, which is involved in the rule of the Everything In All.

At the level of the Creator Factors, every landmark no longer becomes a Primordial Element, but part from His Creation, which will receive other and other characteristics, such as the Pure Thought of our Creator Factor, composed of His Absolute Truth and His Absolute Knowledge, moved in a certain form from the Primordial Factor of Our Matrix.

Thus the Pure Thought of our Creator Factor has determined the Person who has its own Self-Consciousness different from the Pure Thought of the Creator Factor, which has determined her.

The Person is structured in Personalizations and these in turn make up the Notion, because each Personalization has its own Notion, and all in their turn make up the Notion as a Whole, a kind of copy of the Universal Pure Consciousness, made up of the Primordial Elements of the "Infinite Continuum", but which is neither based on the same structures nor characteristics, because at the level of the Person begins the Illusion and the Notion is in fact the totality of the Illusions of the Personalizations structuralized according to the principles of what this Illusion from the Universal Pure Consciousness of the

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Primordial Elements might mirror, namely a reflection distorted and inverse in Illusion.

Our existence is a notion of a such Personalization.

As can be seen, at the "realization" of our world, several factors intervene, starting from the "Infinite Continuum", to the Primordial Element of the Self, to the Common Element (God), to the Primordial Element of our Matrix, to the structure developed by our Matrix, up to the world around us, all of these contribute in one way or another to what we, the people, know that it surrounds us, or to what namely is our world which we rarely define as being the human world.

If the "Infinite Continuum" was "born" I put the quotation marks because the "Infinite Continuum" is never born, he perpetuates himself, but I did it to make it easier to understand.

If this "Infinite Continuum" perpetuates and comes from the Contradiction -Everything - Endless, it is due to our human way of being able to discern things, because if we thought based on another Logical Coefficient this Contradiction -Everything - Endless that generates the four basic characteristics of the "Infinite Continuum" would be quite different.

Therefore we humans see but especially conceive the act of creation as being, first and foremost, precisely this Fundamental Contradiction - Everything - Endless that is transmitted to us in this form by the "Infinite Continuum", a Contradiction, which represents the deepest essence of what Man can create, dissociate, associate and perceive.

No matter how much any Man will try to penetrate beyond the base of this Contradiction, she will remain there firm, forever.

Due to the Landmark of Negation, this Contradiction is also transmitted to us through Intermedium

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of the Creator Factor, as being the main landmark of Universal Creation, respectively of our world.

This aspect presents him to us as being God, because Man is focused through his principles about the world as being the apanage of Creation, of a demiurge God from Himself but also from outside.

Who else could claim this quality than Our Creator Factor?

Surely that no one and yet, the true God is the one of our Typology, the one who gave us this Typology of to accept as being God, the Demiurge, the one who builds a world and not the one for whom the world is already built, respective our Matrix or even "The Infinite Continuum".

Thus, it is Our God who founds a world through its capacity but especially its Demiurgic quality of to be the Unique Incidentally.

Who gave Man the understanding but especially the perception of this capacity?

The Typological Common Element with this world.

Who defines the God by attributing it to a particular Typology?

The Common Element.

By what and by whom does our Common Element become, God?

Through the Creator Factor and Unique Incidentally.

Thus the Creator Factor is the face of our God of our Common Element from this world, given by our Matrix in which we find ourselves reflected with the Typology received from the Common Element for Our Self.

Does this mean that God or the Creator Factor like all the other Creator Factors were created specifically for the human world, so that Man can be found in a particular God?

NOT!

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This in no case.

It is only now that we can find the answer to another question that I would have asked long ago, but we have not yet reached the stage where we can answer it.

The answer lies in the fact that this is precisely why the Typologies are necessary between finding Primordial Elements in other Primordial Elements, because by Typology each Primordial Element has a Complementary in the other Primordial Element.

This *Complementary* being the Creator Factors and the Unique Incidentally that are found and in the Primordial Element of Our Matrix as well as in the Primordial Element that gives us the Typology in Knowledge, therefore the Primordial Common Element of Man.

Thus the Creator Factors will be found both in the Matrix of the Element of Knowledge and in the Matrix of the Common Element that gives us the Typology.

In this example, the Typological quality is defined through the Creator Factors and Unique Incidentally, which is ultimately reduced to Creation and Happening.

Thus the Typology consists not only in certain particularities given by the similarity or compatibility, of characteristics, but first of all in determining God through God in God.

This is in fact the true Typology, a fact that the Neotypological relationships between the Primordial Elements cannot do and that is why the Common Elements are needed.

Why are not Typological all the Primordial Elements between them?

This is primarily due to the Contradiction - Everything - Endless that involves the dissociation of the Primordial Elements precisely so that these can be further structured, and more than that, to they can become new,

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and new Divine landmarks, for, other, and other Primordial Elements.

In a word we cannot talk about a common Typology because Everything will always be in contradiction with the Endless, even though Everything implies by its broadened terminology the Endlessness to some extent.

Thus, it appears, still from the beginning, the necessity of the Common Elements which to possess Typologies by which to find and, the Elements with Neotypological status compared to the Typological ones.

If the Typology determines Common Elements, therefore it determines the Deistic Domain, that is to say, God, Neotypology will determine an Neodeistic Domain, that is, Satan?

Such a philosophical development seems to me somewhat hilarious because the Deistic Domain is formed precisely on the basis of a need to retrieval, communication, correspondence of the Primordial Elements between them with the help of the Common Element, which is also a Primordial Element but which has the capacity compared to some, the Neotypological ones, to determine them a certain Typology in order to be found in Primordial Elements of a certain Typology.

Does this Thing happen and at the Neotypological ones?

My answer is: Definitely YES!

Because the Neotypological Primordial Elements between them are Typological in fact, they being Neotypological only in relation to those which are Neotypological in relation to them, but which among them are Typological and these.

By Typology and Neotypology we have in fact two types of Typologies that unite and Communicate with each other through a Common Element.

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Can that Common Element which for Us or the Primordial Element of our Self is Typological as well as for the Primordial Element of Knowledge, be the same, in quality of Common Element, if the Primordial Element of Knowledge would no longer be Typological compared to it?

In this case it would not be possible to establish the typological connection bridge, so it could not determine the Deistic Domain, which would lead to the need to find another Primordial Element which to form with the help of the Typology, the Deistic Domain, a Domain that is finally formed between all the Common Elements and as each Primordial Element is a Common Element as well as a Matrix, this leads us to the amazing Conclusion that God is over Everything and in All, but more than that, the Deistic Domain is in fact Everything and its Endlessness.

It is the "Infinite Continuum" with its eternal "run" toward a new and new perpetuation toward Endless.

This is God, even though, our connection, of Man, with God is done first and foremost through us, and when I say the word We, it means People, it means Man, it means the Self of every one who has received the quality of Man in the image and likeness of his God, of Man who gave him this Typology of being Man through which his Self, of this Man, has the connection with the Deistic Domain.

Which is the connection in this case between the State of Conception and the Deistic Domain?

The State of Conception is the Balance of the Deistic Domain, in a word God has its Balance in the State of Conception and more than that, the State of Conception is the sum of all the characteristics and the Elements that make up the Deistic Domain, starting from the "Infinite Continuum", and its characteristics, at the Semantic, Neosemantic and Periodic from Our Matrix and up to the most "insignificant" Events, Phenomena, things, Elements

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from the developments of each Matrix, including of the Element of Knowledge (Our Matrix).

The state of Conception is in the Everything and behind the Everything so that the one from the back to become Everything for the perpetuation at endlessly.

The state of Conception is also the Contradiction between Everything and Endless.

The state of Conception is reduced to Nothing to create Everything.

How is it reduced to Nothing?

Can the Nothing, to be located?

The Idea of Nothing represents in fact the "moment" of the transition from the Everything phase to the Endless phase, where, a new Everything appears in order to be able to perpetuate the "Infinite Continuum".

This means that the Nothing is, also a phase like any other phase, only that it is neither Everything nor Endless being precisely the intermediary that survives between Everything and Endless, that intermediary that never lets the Endless to become Everything, but nor the Everything to become Endless.

If *the Nothing*, it would be a frontier, would no longer be, neither the Endless nor the Everything.

Therefore even though I used logistically speaking that term of intermediary this means that by "intermediary" I do not mean a strip that delimits a territory.

Not even talking about this, although phenomenologically it realizes this delimitation.

This is why I called it *Nothing*, because otherwise it would have received its own name depending on its qualities.

I am aware that if we were thinking on the basis of another Logical Coefficient, this Nothing, along with Everything and Endless, would have received other and

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other opposites depending on the respective Logical Coefficient.

If the State of Conception is the Balance of the Deistic Domain, if this State of Conception is in a word Everything and Nothing, is it really God?

She is the Deistic Domain.

I have emphasized so far several times that the God of Man is the Common Element which is Typological with this world, but the Deistic Domain is the sum of all these Common Elements and not only theirs as I have stated before.

This fact leads us to the phrase "the God of Gods".

Thus, and our God has another God?

As strange as it may seem, the answer is yes and no, because Our God is just like us, a Primordial Element, that compared to us has the quality of being a Common Element for this world of the Primordial Element of Knowledge.

The same we are also, each Man or Being in part, each thing or object, depending on what Common Element we have for to project our Self into this world.

And we are a Common Element for other Primordial Elements compared to which we establish Typologies and which we can project into other Primordial Elements compared to which these are Neotypological, but we are Typological.

This thing is carried out like a law at this level, but because we cannot speak of predestination, at this level, we cannot imply neither the term of law, an aspect that I have talked about extensively in the previous pages.

What namely replaces law if Predestination and Destination do not occur as in the second Analogy within Our Matrix?

And to this question can be answered, only now, namely, the Nothing, which is the one, which is between Everything and Endless, which determines the

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Contradiction between them and guarantees the perpetuation of the "Infinite Continuum".

If the Nothing is not a frontier because it cannot be delimited, neither phenomenologically, we cannot speak of a Phenomenon or an Event because these appear only at the level of the Periodic as Lack from Neosemantic and Semantic, and any support given by us to which we assign it the terminology of Phenomenon or Event, to the Nothing, is anachronistic from the beginning.

So what exactly could this one be called?

Is the Nothing, the Unknowledge?

Not!

Because if it were, this one would no longer be Nothing, but the Unknowledge of something Known that wants to come to the surface, and, that "something" would also have a certain delimitation of his, even, phenomenological.

Because it is all about Phenomenology, this term includes to a greater or lesser extent the notion of Phenomenon from where it comes, but I have just recently stated that there can be no such thing at this level.

Thus, the Nothing, can not even be determined from a Phenomenological point of view in one way or another.

Coaxiological Phenomenology does not accept Knowledge nor Logic as being a Pure Consciousness of Universal Pure Language.

For Coaxiological Phenomenology, Logic is a simple tool of thinking, and Knowledge has the characteristic of Phenomenon only from the phase of Periodic where the Matrix development of Knowledge determines the Event-Phenomenon duplex.

And yet, what namely is the Nothing in this case?

I am particularly interested because no matter how much I would like to put it aside, he is one of the most important links in the State of Conception, because from

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Nothing, starts the Everything-Endless Contradiction that generates the perpetuation of the "Infinite Continuum".

Maybe other philosophers would have given it a more consistent name that implies a certain symbolism, but I like being closer to the natural bark of the wood than seeing it painted with all kinds of colors that distance it from itself.

The same thing happens in this example.

What is, this Nothing, after all?

Is he an answer to a question?

Yes!

How, exactly?

What is the answer and what is the question?

The answer is Everything-Endless, and the question consists in Contradiction.

In this case Contradiction is a question that generates the Everything-Endless.

Yes!

What exactly can determine a question?

A Word.

What is this Word?

This Word is Nothing!

Once this Word symbolizes NOTHING, it means that he is not, NOTHING, but he is the Word that determines through his own Contradiction, the Everything - Endless.

YES!

I'll answer.

Who created, then this Word?

This Word is, Uncreated, because it does not exist Creation, than at the level of thought and of the Primordial Element of Knowledge.

The State of Conception does not accept Creation.

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Everything has always been behind Everything and will always be before it, so as to ensure the perpetuation of the "Infinite Continuum", what cannot accept Predestination at this level and implicitly Creation, because if it would accept Predestination and Creation it would have to also accept the Happening and thus we come again to the Creator Factors and Unique Incidentally through Destination.

Once the Word is Uncreated, he was no longer spoken by Nobody.

The fact that it has no longer been uttered, justifies us to admit that from this "place", "point", etc., starts the Everything-Endless, which is the result of the Contradiction of this Word which represents Nothing and which has no longer been uttered, by Nobody.

Not being uttered, could it, have been, thought?

Every Word is the result of a thought, of an action based on Knowledge.

At this level we cannot speak of Knowledge and less of a thought.

Thus this Word is a Primordial Element, so it is not a Word in the acceptation which we humans know her?

If it were such a Word it would have to be thought of by someone, but this one is well above thought, consequently it is not a Word in our acceptation.

He is in fact the First Primordial Element which, by its Contradiction of being in that place, determines the perpetuation of the "Infinite Continuum" and implicitly once with it Everything what will follow from its unfolding, starting with the Primordial Elements, and continuing with the worlds and Universes of them.

Therefore, the Nothing, is a Primordial Word, unspoken, unthought, but which by its essence determines a Contradiction that is found in the Everything- Endless.

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Prior to this I stated that the other Primordial Elements are each in part a Word that make up the Universal Pure Language and that ultimately completes the Universal Pure Consciousness.

And in all this infinity of Pure Words, the Nothing, is the one that represents precisely the Beginning.

Once we talk about the Beginning, we talk and about the End?

What kind of Beginning can this be, based on the Perpetuation of the "Infinite Continuum"?

Can it be a Beginning, precisely in Nothing?

Each Beginning provides a frontier by itself, because no matter how much we wish to ignore this fact or, conversely, no matter how much we want to involve this frontier, it is precisely to make our representation according to our thinking easier, in the end we will reach the next result, namely that this frontier cannot be drawn, because the Nothing, is a Perpetual Beginning of the "Infinite Continuum", and this perpetuation can not define a true beginning in the acceptance of a border than at the figurative and suggestive mode.

This beginning, in fact, is subject to the Asymptotic Function that we have already mentioned, being in fact and the first characteristic of the "Infinite Continuum", Asymptotic Function, which, no matter how much, two lines would approach they will never unite.

The Nothing in question, by its own Contradiction has determined, precisely the Asymptotic Function.

So the Nothing, is by broad acceptance a Word in the sense of a symbol and thus, nothing from what we consider to be a Word, thus the Words of Infinite Pure Language, are symbols, which represent the Primordial Elements whose characteristics are those, of to be Common and Matrices.

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Therefore the Nothing, is the Asymptotic Function itself, which determines by its own Contradiction the perpetuation of *the "Infinite Continuum"*, *Asymptotic Function* which becomes the first characteristic of the Everything, followed consequently by the other three.

Thus the Word is translated through *Asymptotic Function*, and this is the Nothing I was talking about.

Thus *the Contradiction of the Everything -Endless*, consists in *the Asymptotic Function*.

The question I'm thinking about at this moment is what exactly determines this *Asymptotic Function*?

The answer is just as complicated as it is simple: Precisely the Nothing, the fact that in that "place" in the figurative way of course, there is Nothing but the Infinite alone, with its Endlessness.

Why did the Infinite need an Everything alongside the Endlessness?

Just to no longer be Nothing in our acceptance?

Imagine the Beginning, namely this Nothing.

An emptiness, infinitely high but also infinitely small, so Nothing?

Could be that "Empty", Nothing, even if, there was Nothing in it?

NOT!

Because he was the Infinite Void, that is, Everything.

Notice how and our thinking focuses on the same stratagem, on which the Asymptotic Function itself is focused, ie the Nothing.

How is the Asymptotic Function defined in relation to the Nothing, the Beginning and the perpetuation of the "Infinite Continuum", more precisely which is that eternal "moment" through which the Contradiction develops, and how?

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As I said before, the Asymptotic Function can be symbolically represented by the mathematics of our logic by two lines which, although always approaching one another, they will never unite.

Who are these two straight lines?

They are the Nothing, (the void) and the Infinite.

Always, the Nothing, will tend to the Infinite, thus giving birth to the Contradiction that will never end, because neither the two lines will never unite.

However, they do nothing but endlessly feed the perpetuation of the "Infinite Continuum".

However, figuratively of course we could define the two straight lines as being the Beginning that is perpetuated at Endlessly.

Certainly one of the straight lines becomes again the Everything and the other the Endless once the Beginning has been realized by Nothing and Infinity, as in the example above, determining the Contradiction.

In this, the essence of the Beginning consists, namely in the Asymptotic Function.

As in other cases, some questions only later could be solved by a certain coaxiological application, due to the fact that then it was reached in the phase of bringing all the arguments necessary for their resolution.

That's what happens and in the case of the Primordial Factor and of the Great Creators and Unique Incidentally.

Often, up until now, I have talked about the State of Conception, about the fact that there is no Creation except in the mind of those who think, or in the case of certain worlds of Knowledge, because everything is before it is, and the unique ones Incidentally are the Creator Factors and the Unique Incidentally, how namely and why?

First of all due to the Primordial Element of Knowledge, in whose Matrix is carried out this

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"development" of the Primordial Factor and of the Creator Factors and Unique Incidentally, as a premise of the unfolding of the Semantic, Neosemantic as and Periodic nominated through the Event-Phenomenon duplex.

All of these are within the Element of Knowledge.

I also said in *Death, Nothingness, Un-nothingness, Life and Bilderberg Group*, that the "Ego" of the Primordial Factor hides or encloses within itself all the Words of Universal Pure Language, respectively, all the symbols and for the Knowledge, the meanings of the Primordial Elements.

This fact proves beyond doubt that the "Ego" of the Primordial Factor is an Event-Phenomenon, which reflects all the Primordial Elements within Knowledge by making them Known.

This denotes the fact that through the Primordial Factor, the Primordial Element of Knowledge, and implicitly through its Matrix quality, it Knows the other Primordial Elements, and moreover, through the Primordial Factor all the other Primordial Elements are found in Knowledge, according to the first Analogy.

For this, the Semantic, the Neosemantic and the Periodic have been formed under this structuralization, but especially the Periodic with the structuralization of Event-Phenomenon type, which can no longer be similar to any other structuralization, compared to the Semantic and the Neosemantic which are found on the basis of an entire symmetry of similarities with the Empty of Beginning of the "Infinite Continuum" which suggests the same Lack of the Semantic, but at another level.

On the other hand, at this level of Knowledge, the Asymptotic Function, the Landmark of Negation, Structuralization and Undefinedness do not develop, because the decisive role of the Landmark of Negation and Undefinedness is taken by Neosemantic and Periodic, which

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have a tendency based on Definition, through the Event that eventually produces the Phenomenon.

Definition is not responsible for Creation, because Creation is primarily the Definition, only of a development that does not have the character Destinatorium (which sets a destination), so it was not before it was Defined: Developed.

On the other hand, Development is a reflection possible only from the point of view of the Element of Knowledge and refers to the "place" where the reflection is made, which once changed underlines the Development, precisely by differentiating the two "places".

Outside of Knowledge, these two "places" were the same and before reflection, and only the change of position from one "place" to another eventually led to a Development.

In reality, Development does not exist, being a major apapage of the Illusion given by Knowledge.

Thus, the Primordial Factor becomes and a Creator Factor by the fact that its "Ego" Defines the infinity of Creator Factors and Unique Incidentally.

The Primordial Creator Factor is Unique Incidentally, but to become Incidentally it is necessary the Happening as such, and the Primordial Creator Factor is a Mirror just like the Semantic to which I have said the Infinite Mirror of the Semantic, which in turn Mirrors the Primordial Elements from outside Knowledge, because the Primordial Factor differs from the Creator Factors and Unique Incidentally through its own "Ego", and these become Incidentally and Creators while also determining as, the Incidentally and Creator and the Primordial Factor that Created them!

How, exactly?

These Primordial Elements from outside Knowledge, which and she in her turn is a Primordial

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Element between these, only that this time, only the other Primordial Elements, are reflected through the "Ego" of the Primordial Factor in Knowledge, are reflected in the "Ego" of the Primordial Factor each receiving a symbol of their own (different from the one had from before Knowledge as a Primordial Element), a new Meaning from the point of view of Knowledge that belongs to each Primordial Element in part, and the totality of this infinity of Meanings represents the Universal Pure Language mirrored in the Knowledge, which they are nothing but the Great Creators and the Unique Incidentally.

In conclusion, once determined the "Ego" of the Primordial Factor by our Matrix, this one by its quality of to Mirror the Knowledge, is delimited by its own Knowledge through its own "Ego", thus determining the Creator Factors and Unique Incidentally, which once Created by Their Creator, ie "Ego" of the Primordial Factor, will in their turn, determine to him quality of Creator.

All these Creator Factors and Unique Incidentally, are UNIQUE EACH IN PART and INCIDENTALLY due to the fact that each in part represents a changed symbol of a Primordial Element, by the "Ego" of the Primordial Factor, in which these were reflected.

Only within Knowledge exists the quality of Mirroring (reflection).

Once mirrored in the "Ego" of the Primordial Factor, these Primordial Elements received a changed symbol, compared to their significance, Un-mirrored.

This change led to the determination of the uniqueness of each Creator Factor in Part, because each represented such a Primordial Element changed in the Mirror of the "Ego" of the Primordial Factor, and this change determined and the Happening of each such Creator Factor and Unique Incidentally.

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Why they are Unique we know, why they are Incidentally, we know, but why they are and Creators alongside the Primordial Factor, we still don't know.

Everything that is Incidentally is and Creator.

Once the Creation from the level of the Primordial Factor started, by changing the meanings of the symbols of the primordial elements through His "Ego", he determined the Creation and once with it the Happening.

Why, the Happening?

Because it was for the First time when the Primordial Elements became changed from within their pure Meaning, in a Meaning that belonged only to Knowledge, much different.

Could this Happening be Predestined?

NOT!

Because the Universal Pure Language in its infinity of Meanings also had the Meaning of Happening.

Not even this one was new.

Only that this Meaning of Happening was Incidentally, in the sense of the Destinatorium Happening.

Why?

Because this Meaning of Happening belonged to a single Primordial Element from within an infinity of other such Primordial Elements, which led to the parity, of one to infinity, where one was, the Happening, and infinity, the Non-happening.

Thus the Happening was included in the infinity of Non-happening, giving it an ambiguous character.

Once reflected in Knowledge, the Primordial Element of Happening, it was the one that determined the trend of the creational development of Our mMatrix through Instinct, the Absolute Truth that determined the "Ego" of the Creator Factor.

Instead, through the "Ego" of the Creator Factor, the Primordial Element of Happening managed to obtain its

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reflection delimited by the infinity of the other Primordial Elements, and this led to Creation!

The Happening is Creation!

The Creation is Incidentally!

Thus the Creator Factors and Unique Incidentally are the Uniques Incidentally compared to the Primordial Factor which in turn is the Unique Incidentally compared to the Creator Factors.

Why are not Unique Incidentally and the ones developed in the worlds of Creator Factors?

I explained why they are Unique Incidentally from the point of view of the changed reflection of the Meanings of the Primordial Elements, where each such Creator Factor has a Meaning of its own, but why are not unique incidentally and the meanings developed by the Creator Factors in their worlds?

This fact is also due to the Happening.

All that is Incidentally can be only once to be Incidentally to Infinity to Endless, so, eternal.

The Primordial Factor as well as the infinity of Creator Factors and Unique Incidentally have not a Beginning of their Happening and no End.

The reflection of the Primordial Elements in the Primordial Element of Knowledge was not made on the basis of a certain Beginning, therefore of a limit moment, from where this Phenomenon began.

Even if we take it as an Event (what it is), the reflection of the Primordial Elements in the Primordial Element of Knowledge is an eternal Event precisely due to the lack of any dimension or especially temporality at that moment.

This fact leads us to think that nor the Event does not necessarily have to replace a dimension, but can be a dimensionless, eternal Event which determines a succession of such dimensionless Events.

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YES!

But only if this succession does not define a certain dimension within it.

Because in this case we can only talk about dimensional successions.

Dimensionless successions are successions of events which include within them reflections of the Primordial Elements between them or of other events determinations where there can be no question of dimensionality.

Returning to Happening, in this case it is not about an events succession of some Primordial Elements, but about Elements of Knowledge, determined through their reflection in Knowledge resulting in a changed meaning.

This Meaning (Creator Factors and Unique Incidentally) is the only Happening that is eternally reflected through the "Ego" of the Primordial Factor.

Everything that will further determine this Meaning will have a Beginning and everything that has a Beginning is no longer Incidentally, because it can be Predestined in Destiny.

Creation is the Happening, and the Happening is Creation, but then, the Creation through what is different from Happening?

By the fact that the Happening is the Meaning of the Primordial Element, which due to the Knowledge has received after the reflection in its Mirror a new Meaning, managing to delimit itself from the infinity of the Primordial Elements, determining by this the Creation.

The new Meaning consists eternally in to CREATE!

Once this Meaning was determined, Creation began and once with that, the Happening came out of the scene, making room for Destiny.

That is why the Creator Factors are the Unique Incidentally.

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Everything that followed once with their Creation was no longer in function of a new Happening, because any new Happening would no longer provide for a Happening focused on eternity and endless, but a Happening which would already have as a precedent, a Beginning, and everything that has a Beginning is no longer Incidentally because it was **KNOWN** from before the Happening that preceded the previous Creation occurs!

Thus the Primordial Factor as well as the Creat Factors are Incidentally, because they do not have a Beginning and therefore nor an End.

Creation is a Happening Incidentally because it has no Beginning and no End.

The difference between Happening and Incidentally consists in Creation.

The Incidentally Creates, while the Happening can at most to precede the Creation.

The Incidentally Creates because it becomes an independent Happening reflected in Knowledge and by no means a Happening without an anchorage within a structure of Knowledge.

Only within Knowledge can it be the Incidentally because only here can the Creation be.

The Incidentally is also a Happening - Element which in turn has certain characteristics, while the Happening is empty reported to, the Incidentally, having only the naked characteristic of the Happening, so of an Event that is not preceded by anything, while the Incidentally exceeds the frontier of Event becoming an element of Knowledge in all the rule, accompanied by characteristics such as that of Creator from where a series of other ramifications arise, namely: Precedent of destiny, of Worlds, laws, Person, Illusion, notions, Personalizations of these Notions, etc.

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Therefore the Incidentally, is the one who precedes the next Happening which thus becomes the next, Non-incidentally, which is the DESTINY.

The first Happening after the Incidentally will be the Non-incidentally (being a preceded Happening, therefore Known), that is: the Destiny.

Any Happening does not occur than one single time within a Primordial Element as is the Knowledge.

The Happening can never be preceded by another Event.

What is most important is, Creation occurs only at the level of the Incidentally, so of the Creator Factors or of the Primordial Factor, which means that all worlds, Everything, but absolutely Everything within Knowledge, was created once with the Incidentally and never before him or after him, because all that the Incidentally has as a precedent can no longer be a Happening Incidentally within Knowledge, and implicitly it cannot be Creation.

Creation belongs only to the Incidentally, and all that has him as a precedent is no longer Creation, but belongs to Destiny, because Creation was Created once with the Incidentally, and only, once with him, because Creation without Incidentally cannot exist within Knowledge.

Even at the level of the human being, no Man will not be able to Create something that was created before it was Created!

The human being attributes to the Creation the new, even the old, and to create a crossbow that was used centuries before, for example, means, also, something new.

It can never be created a new thing, if this, which we want to create, we have in front of us.

Creation relies on the Incidentally because it has its root in the eternity of the Creator Factor, in the Endless.

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Creation was one single time Created in its entirety by the Creator Factor and Unique Incidentally, which is a Primordial Element reflected in Knowledge, by what "Ego" mirrored to the Primordial Factor.

Creation was, is and will be, precisely the Happening of to have been Mirrored that Primordial Element (possibly of the Happening or why not of Creation), in the "Ego" (Mirror) of the Primordial Factor.

Creation occurs once with the Happening and ends once with it becoming Incidentally.

Thus the Incidentally becomes Creator!

How can it begin once with the Happening and end once with it, once the Happening is Infinite?

Doesn't it have a Beginning, just as it doesn't have an End?

That is why Creation determines the Happening of to become Incidentally, because although it determines the Illusion of the Beginning and the End in its unfolding, the Creation is due to the infinity and the endless of the Happening, giving the latter the quality of Incidentally or Happening Incidentally.

Only, what is Creator can be Incidentally, and the Happening can be only one single time, unprecedented by nothing else, just like, the Incidentally.

I repeat, the Primordial Creator Factor did not precede the Creator Factors because it was formed within the same Happening, Together, which once what has formed them, became Incidentally.

The Happening became Incidentally once with the Formation of the Primordial Factor and the Creator Factors.

Becoming Incidentally, it was perfected, the CREATION!

Destiny is "a look at Creation and nothing else."

Everything, that seems to us, to the human beings, as being new or Incidentally is nothing but a simple Illusion

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of Life and nothing more, because the whole of Creation, that is, all that was, will be and is, it has been before, will longer be and it is and now.

Nothing is new, just as nothing is old, everything is an Illusion of Life.

Any Happening which we look, in the past, is shown to us as being Destiny, because only the Past is given to us to Know him.

If it had given us to we Know and the Future, surely and this one would be, also Destiny and nothing, Incidentally.

Only the Unknown appears to us as Incidentally because we do not know the Destiny that hides behind it.

The only True Happening was only when the Primordial Factor and the Creator Factors were determined, perfecting Creation and transforming the Happening, into Happening Incidentally, which hides in itself the Creation but which determines Destiny!

What is Destiny?

Destiny is nothing but a simple Illusion of the Life or one of the arsenal full of fireworks of the Illusion.

Why?

Because through Destiny is meant something that is created from before of to be known, but which is known that will be thus, that is, will follow a certain path destined in advance.

This path was completed once with the Creation, once the Happening became Incidentally, so Destiny is an apantage of some elements of Knowledge within Our Creator Factor and Unique Incidentally compared to its worlds.

His Pure Thought, determined by the Absolute Truth and Absolute Knowledge, which determined the Person, were Created before the Person Knew them and became an element of Knowledge, just as were created

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from before and the Personalizations, the Notion, the Existence, its worlds, the Factor of Life, the Being, the Universes of Existence, the human beings, Everything was created only once and in reality at once and not determined by each new and new stage, as I have established so far.

I want to emphasize that it was not the Person who determined the Personalizations, nor did the Pure Thought of Our Creator Factor determine the Person, just as the Personalizations did not determine other and other developments, but all of them were determined only once in the same time.

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CHAPTER VIII

GOD

Everything I have explained so far in my works about some element, what determines the other, I have done to demonstrate the interdependence between these elements that unfold for us as being determined by each other, and even so it is, but not, from the point of view, of the Happening Incidentally, therefore of the Creation, but from the point of view of the Knowledge, of its Illusion which lets the Unknown unfold as if nothing had predestined, as if nothing had been created before it was created!

Even the Primordial Elements hide behind the Everything - Endless, to always return to the Endless in its infinity, only that there it is about the Universal Pure Language and Universal Pure Consciousness, where Knowledge, Creation and Happening are just simple Primordial Elements together with the Infinity of other Primordial Elements.

In conclusion, within Knowledge, Creation is a Happening Incidentally, and Destiny a mere prerogative of the Illusion, because everything was created beforehand one single time, forever.

Nothing is new, just as nothing is old.

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Everything is ubiquitous (over Everything) and nowhere (in Everything), because always, at Endlessly, is still room for Everything, from before of the Everything!

All these Meanings (Primordial Elements) that are reflected in the “Ego” of the Primordial Factor become the Creator Factors and Unique Incidentally, by Delimiting the “Ego” of the Primordial Factor as a part compared to them but all at once, determining themselves, some on others, through the unity of the Primordial Factor in the diversity of the Creative Factors.

Delimitation gives the creational character of the Creative Factors and the Primordial Factor, a creational character given precisely by the Universal Pure Language which is seen reflected, in this form different from Himself, from his Pure Universal Consciousness, in one of the infinity of Primordial Elements which in the present case is Knowledge.

The Consciousness of Knowledge is different from the Universal Pure Consciousness, even if it is composed by reflecting the Primordial Elements in Knowledge, that is, the Words of Universal Pure Language, this does not mean that these Words (Symbols) reflected in the Mirror of the Knowledge through the facility created by it, which is the “Ego” of the Primordial Factor, due to the Semantic, the Neosemantic and the Periodic, are reflected exactly in their Pure state.

Any mirroring denotes a certain distortion due precisely to the phenomenon of mirroring, just as any mirroring is an Illusion because the Element Seen in the Mirror of Knowledge is not it, in its pure state, but its image.

This fact leads us to the major differentiation between the Universal Pure Language and the Language of Knowledge, as well as between the Universal Pure Consciousness and the Consciousness of Knowledge.

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However, it is important the fact that this is how this Consciousness of Knowledge was formed, through which the Primordial Factor, pronouncing the eternal "Ego" has the self-consciousness to detach itself from its own Knowledge which are the Creator Factors and Unique Incidentally.

What gives them the character, of, Incidentally and Creator?

The Self-Consciousness of the Primordial Factor, which unlike the Universal Pure Consciousness has its own Consciousness and Knowledge, in which, from the moment of utterance of that "Ego", different from the Universal Pure Consciousness, it has changed the symbolistical meaning of each Primordial Element, and with it, of Pure Consciousness, not recognizing as belonging to Knowledge, the Consciousness from before Knowledge and neither the Knowledge from before Knowledge, thus becoming a Creator and delimiting himself from his own knowledge in the sense of **possessing it, HE**, and not of **being HE** the Knowledge.

The Primordial Factor is not Knowledge just like the Creator Factors.

They are, the Happening and once with it determines the Creation.

The Happening can only happen once.

Everything that seems Incidentally and occurs as a result of a previous Happening is neither Happening nor Incidentally, it is Destiny.

The difference between Happening and Incidentally consists in Creation.

The Happening can give rise to Creation but the Incidentally already Creates.

That is why, Our Creator Factor is Incidentally because His Happening Creates.

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There may also be Happenings that do not Create, such as those of the reflection of the Primordial Elements among themselves apart from Knowledge.

Everything that is, the Happening within the Primordial Element of Knowledge is also Incidentally because it Creates.

There can be no Happening in Knowledge, but Incidentally or a Happening Incidentally!

There can be only a single Happening Incidentally (Creator) within Knowledge, and all the others are Illusory.

Everything that precedes a Happening cancels it by making it Non-incidentally, so Destiny.

How can be Incidentally the Primordial Factor that preceded the Creator Factors that are also Incidentally?

The Primordial Factor became the Happening once with the Creator Factors who are his "Ego".

Each was determined and self-determined through the other, the Primordial Factor through the Creator Factors and the Creator Factors through the Primordial Factor.

All together form the Happening that will precede Everything that will follow in the worlds of Knowledge.

But all that will follow will no longer be Incidentally but Non-incidentally, that is, Destiny!

Therefore, the Happening Incidentally, is the Incidentally or Creation, and the Happening Non-incidentally is Destiny.

The Happening taken as a Primordial Element is neither Incidentally nor, Non-incidentally, since it is neither Creation and nor Destiny, it is only the Happening in the acceptance, in its symbol without to reflect itself on another Primordial Element.

Thus the Happening can be not only the Happening, the Happening Incidentally and the Happening Non-incidentally, but if we look at it through another prism, namely, through reflecting it on another Primordial

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Element, other than Knowledge, we will certainly have other and other Typologies or Neotypologies referring to the Happening.

If we take the words: "complication", "now" or "iron", taken at random, we will see that the Happening **without** Knowledge receives a completely different valence.

First of all, it depends if these Words which are Primordial Elements are or not Typological compared to the Happening.

In the case of Neotypologies, we will have to determine a Common Element which to be Typological both in relation to the Happening and in relation to these Words.

Without the Primordial Element of Knowledge, the Words "now" and "complication" can mean absolutely anything other than what we know, as well as "iron", so that we cannot determine whether or not it is Typological, such a Word, with the Happening, in this case a another Word.

It may be precisely the Word- iron, since this was, perhaps, even Incidentally (CREATOR) in that cosmic dust that was structured in planet Earth, and, being a heavy element, "flowed" in his core, thus becoming a huge iron magnet against radiations of solar wind, which emits radioactive particles harmful to the appearance of life on Earth.

If the core of the planet had not been made of iron, there would have been no life on this planet, being thus lacked by the magnetospheric coating that still lets a few radioactive particles pass, particles that form the Northern Lights, or the Southern Aurora, at the poles of Earth.

Perhaps through another Primordial Element, iron is Typological with the Happening.

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All these would have been nothing if the Earth had not hit another planet, forming that beveling of its at poles, and after the impact, following the dust left, the Moon was formed, (after the latest research in the field), so indispensable to life, like the water, which was recently established that, was in the meteorites that bombarded the Earth in the past and floated in cosmic space in the huge belt of meteorites which gravitate around the Sun, now as and then.

Life gravitated into meteorites, but it was necessary the Happening, for iron to be in the dust that formed the Earth so that this LIFE could develop.

Thus **the Happening** became **Incidentally**, so CREATOR.

We can think only through Knowledge, and only through it can we determine whether these Words are Typological among themselves, but certainly without the Knowledge taken as the Primordial Element, other and other Typologies can be established at which the human mind can never reach.

In this way of establishing the Typologies consists the great secret of deciphering the code of Universal Pure Language.

Thus the Words, "complication" and "now" are Typological with the Happening, because the Happening can be either "now" or occur in a certain implication, such as: "It was complicated Incidentally", but it cannot be Typological with the Word - iron, since we cannot conceive: - *It iron Incidentally*, being necessary a Typological Common Element between these two Primordial Elements and then we can take any Typological Primordial Element with the Happening that will become a Common Element in this composition.

How can Destiny be a Happening Non-incidentally, since we know that any Happening that does not Happen is

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no longer a Happening and therefore does not happen Incidentally.

Destiny is exactly this: -It is not the Happening and it does not take place Incidentally, it is the DESTINY and it occurs, only and only preceded by Creation, by the Incidentally.

Thus Destiny is the "jug, shaped by the potter's hand" which is of course Our Creator Factor.

In conclusion, each Primordial Element reflected in the "Ego" of the Primordial Factor, becomes changed from the point of view of its symbol within the Universal Pure Language, and this "new" Meaning becomes a Creator Factor and Unique Incidentally, but also a part from the "Ego" of the Primordial Factor, which in turn thus becomes Creator and Unique Incidentally.

The fact of being a Creator is due to the Mirror of Knowledge which receives the Image of the Primordial Elements on which it reflects them differently from their symbol within the Universal Pure Language, giving the Happening the quality of being Incidentally, therefore Creator.

Everything that is Creator is also Incidentally, because only through the Happening can be realized the Creation.

If it were not, the Happening, it would not be neither the Creation, because by Creation the new is defined, which becomes a pillar of the old on which another new one will be built and so on.

One cannot CREATE something that is already CREATED, because any intervention on it, also, means Creation.

Once Creation has appeared, it substitutes, only illusorily the State of Conception, but only in the worlds or forms that belong to the Knowledge and implicitly to the Creation that its Matrix develops.

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In fact, Creation is in turn included in the State of Conception, which is at any point of it, through its own infinity.

Creation is an Event, due to a Phenomenon, which determines an events succession, integrating into another Phenomenon which is no longer Creation, but which it follows it, thus fulfilling the Illusion.

All that can be defined in Knowledge is the Illusion, which appears once with the first Events transformed into Phenomena of the Periodic.

Why?

Because everything that is Mirrored in the Mirror of Knowledge is Illusion, because no image of a thing, phenomenon or object mirrored in the Semantic Mirror of Infinity can not be a real image of that thing, phenomenon or object, but a virtual, illusory one.

The image of a Man in a mirror even if it represents that Man, is not the Man himself, never.

Knowledge without Mirror is not possible, therefore the most important quality in the worlds of the Primordial Element of Knowledge is Mirror, starting with, the Semantic Mirror of Infinity and ending with the most insignificant Awareness which is in turn reflected within an Element that has the role of Mirror for it.

Who is God?

Deistic Domain or State of Conception?

My answer is that God is unequivocally the State of Conception that possesses the Deistic Domain!

Each Word of Universal Pure Language has not only its own Symbol but especially a Meaning, and the sum of these Meanings forms the Universal Pure Consciousness, a Consciousness unaltered by no Illusion such as the image reflected in and from the Infinite Mirror of Knowledge which is the mode how Knowledge perceives the Infinite.

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This Pure Consciousness of Universal Pure Language was "determined" by the "Infinite Continuum" respectively, by its four characteristics, namely, the Asymptotic Function, the Landmark of Negation, Structuralization and Undefinedness.

These four characteristics of the "Infinite Continuum" are also the four basic pillars of the Universal Pure Consciousness, which built both on it, step by step but also its structurality, respectively: Universal Pure Language.

How namely, the Words or the Primordial Elements were formed I sketched before but in the most vague way possible.

Now I will try a more detailed development of this process of formation of Words and Universal Pure Consciousness.

For this we will not be able to use the Word - Creation, because even if it is in quality of Primordial Element, like the Happening, it cannot be Creation in the sense understood by us because Creation is in this sense only within Knowledge, respectively of the Creator Factors and Unique Incidentally and nowhere else.

Possibly, as in quality of Primordial element, Creation to mean something completely different, about which we do not even know that it could exist, but the Mirror of the Semantic Infinity of Knowledge gives it a different meaning.

In order to reach to the Universal Pure Consciousness we will have to use our own weapons, namely the Primordial Element in which we are reflected, namely Knowledge.

Through Knowledge the Asymptotic Function becomes similar to lines that approach at infinity without ever being able to meet themselves.

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I am referring to the Asymptotic Function, because this is the first characteristic of the "Infinite Continuum".

What could the Asymptotic Function mean from the point of view of its Pure Meaning, unaltered in one way or another by the Mirror of Semantic Infinity, which distorts its the Meaning by reflecting it as an Image instead of a Symbol.

The difference between Symbol and Image is huge, because the Symbol is an image unreflected by no Mirror of the Knowledge or of the another Primordial Element.

It is an image -form and moreover, an image of the quintessence of what can ultimately embody, its own Meaning, thus the Symbol precedes under this aspect, the Meaning.

However, the Symbol is that image -form only from a certain point of view, so from a certain hypostasis and not seen as an archetypal generalization of it.

From this point of view, the Symbol must give up even from the point of view of Knowledge to the image -form and to become a quintessence of its own essence, because only through *essentiality* will the Symbol acquire its status independently of Knowledge, thus becoming and Symbol of Knowledge.

The essentiality consists in assigning the Symbol to its own characteristics, even if some of them are common with the basic characteristics of the "Infinite Continuum" but through them the Symbol receives its own qualities independent of any Primordial Element.

These characteristics that compete to define the Symbol of a Word of the Universal Pure Language are: Asymptotic Function and the Landmark of Negation.

The symbol is not in any way a Matrix, nor something like to it, because any Matrix is a form in which its own trace will be filled, while the Symbol will never fill, in its form the Meaning.

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Between Symbol and Meaning there is an interdependence only from the point of view of Knowledge and not of the Primordial Elements which are the Words of Universal Pure Language.

Both the Meaning and the Symbol are in turn Words of this Language different from Knowledge.

The symbol can be acquired especially by its essentiality, respectively by the fact that each Word possesses a certain essence.

This is the first indication referring to the Words of Universal Pure Language.

This essence consists in the characteristics of the "Infinite Continuum" that "created" them, I put in quotes, because another term cannot be used even if this one is totally wrong.

Thus, can the Asymptotic Function determine through its basic principles those of the straight lines which, although are approaching at infinity, will never meet themselves, precisely the essence of the Symbol of Words of Universal Pure Language ?

If so, then why can each Word of this Language be defined as Symbol and Meaning, and not and from other points of view?

Personally, I do not think that it can be defined only as Symbol and Meaning, only that from the point of view of the Knowledge I currently use, the basic characteristics of a Word are those of being a Symbol and a Meaning above all.

Only from the point of view of Knowledge, and especially of the Logical Coefficient 2 of the human being, while from other points of view it can have an infinity of other and other basic characteristics.

Thus the essence of the Symbol consists in the Asymptotic Function, which is the first characteristic of the "Infinite Continuum".

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So the two lines which tend towards one another but will never meet are the basis of the Symbol, being its essence.

Why this impossibility of meeting of the two straight lines?

Maybe if we thought with a Logical Coefficient 7 there would be 7 straight lines, or with a bigger one, there would be more straight lines but the lines will never meet between them, no matter how many they are.

The fact that these straight lines do not meet, is the first possible Symbol, the essence of the Symbol and therefore the essence of the "first" Word that ever had a symbol.

I put in quotation marks the "first" again because the "first" can exist at this level only in the figurative way.

Thus the Word had a symbol or the Words had symbols, precisely due to the two lines which, although they tend, towards one another will never meet.

Why do these lines tend to each other, why do they not part continuously to meet somewhere in another place possible?

This fact is due to the second characteristic of the "Infinite Continuum" which is the Landmark of Negation and which cancels out any landmark that is reported to this one.

Thus the two lines have no chance from the start to approach in one way or another, regardless of whether they are continuously separating or approaching continuously.

The Landmark of Negation is the one which is behind the Asymptotic Function and therefore of the essence of the Symbol.

If the two lines ever met absolutely Everything would collapse, including the Universal Pure Language with its entire Universal Pure Consciousness.

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Thus one of the most important things underlying the Words of Universal Pure Language and Universal Pure Consciousness determined by them is the fact that the two lines of the Asymptotic Function should never unite.

What would be if these would unite I said before, but what would be if they would not approach, if they would move away?

Through the Symbol these two lines approach, and if the lines were considered to be inverse to the approaching, so, they would move away, we would be dealing with the inverse of the Symbol of Words, and what exactly could this inverse be than: The Meaning?

Through the Symbol these two lines approach, and if the lines were considered to be inverse to the approaching, so, they would move away, we would be dealing with the inverse of the Symbol of Words, and what exactly could this inverse be than: The Meaning?

Meaning is the one which gives sense (through Knowledge) to the Symbol.

He could not give to this one a certain sense if he himself did not have an inverse sense, a countersense.

How?

Suffice it to say that that Word symbolizes certain Meanings, each Meaning has its own sense.

Only one Meaning can have a common sense with that of the Symbol and then it could not be found in the Symbol since the Symbol by its Asymptotic essence implies several Meanings.

Why we know through the Asymptotic essence, but why can the Asymptotic can determine more meanings to the Meaning of a symbol?

First of all, precisely because the two lines never meet, so we cannot speak of a common incidence of them and therefore of, a single sense given by the common point of the incidence, but of several.

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Secondly, the plurality of meanings is also found in the infinity of the Words of Universal Pure Language where each Word is found according to the First Analogy in the others, which gives to its own Symbol, new and new Meanings.

Thus the Symbol will always become opposite to the Meaning, at least from the point of view of Knowledge.

In conclusion, every Word of Universal Pure Language is a Symbol that has a Meaning, and at the base of this Symbol is the Asymptotic Function (First Characteristic) of the "Infinite Continuum" and the Landmark of Negation the second characteristic of this one, what defines as a Symbol of every Word of Universal Pure Language as being a Landmark which, once reported to the Landmark of Negation is annulled.

The result of this cancellation is exactly the Asymptotic Function which will never allow a Word of Universal Pure Language to become a Landmark, which in turn, to create a tangent with the Landmark of another Word of Universal Pure Language.

To the Symbol of this Word corresponds to him the Landmark of Negation, and, to the Meaning of this Symbol corresponds to him the Asymptotic Function, therefore to the Word itself both, both the Asymptotic Function (Meaning) and the Landmark of Negation (Symbol), since the Word is both Symbol and Meaning of this Symbol reported to Knowledge.

Reported to other Words besides Knowledge, it is possible that the Meaning will disappear and the Asymptotic Function will receive other and other properties.

In conclusion, the Word of Universal Pure Language is defined as being a Symbol given by the Landmark of Negation that has a Meaning given by the Asymptotic Function.

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The consciousness of Universal Pure Language is formed from the totality of these Words which are reflected in each other from the point of view of Knowledge or are found in each other, viewed from another vision, external to Knowledge.

In both cases the Consciousness of Universal Pure Language can be seen as a sum of Universal Pure Words only from the point of view of Knowledge, in the sense of the interdependent totality that reflects in itself, instead, from other transcendent points of view, which externalizes Knowledge in the sense we know or even in other senses by eliminating it completely, the Universal Pure Consciousness is no longer a sum of these Words but becomes an Expression of them, a Language.

The Universal Pure Consciousness replaces Universal Pure Language, since Language itself is not an amorphous mass of Words, but it is constituted mainly from Expressions or other and other Phenomena which the human being will never be able to know.

Thus when we speak of Language at this level, we say: Universal Pure Consciousness.

Is the expression of Universal Pure Consciousness a Phenomenon because it is composed of Events?

NOT!

The succession of events takes place only at the level of the Periodic.

Instead, the Universal Pure Consciousness has the Word - Phenomenon as well as that of Event within it, with the difference from the Periodic, that these two Words cannot make neither successions of events for to be structured in quality of Phenomenon and nor are not the result of a Primordial Event, since all these still cannot be highlighted at this level, than at the level of Knowledge, respectively of the Semantic Mirror of Infinity, considered

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Primordial Event by Coaxiology, since we cannot discern with anything other than with the help of the Knowledge.

It is possible that and within other Primordial Elements their Primordial Events occur in one way or another, but we as human beings have no way of establishing this.

Thus the Event and the Phenomenon are two Words within this Universal Pure Consciousness which like other Words, such as: Primordial, Pure, Mirror, Reflection, Semantic, etc., are only Symbols with these Meanings determined by the Landmark of Negation and the Asymptotic Function of "Infinite Continuum ", the Word - Event or the Word - Phenomenon, even if their Symbol defines the Meaning of Event or Phenomenon, it does not affect anything which to prove that that Event or Phenomenon took place.

It is Event or Phenomenon only in itself, in its own Symbol and Meaning of this Symbol.

Like and the Words - Consciousness and Expression, these have only a Symbol and a Meaning in themselves at the level of Universal Pure Consciousness and yet the Universal Pure Consciousness is an Expression of its own Words, fact which proves to us that the Words - Expression and Consciousness are Words which are found in all the other Words as Landmarks that are annulled in the largest number by the Landmark of Negation because they are in the largest number.

Here we can speak of numbers only figuratively, so that all Words to pronounce this Expression of Universal Pure Consciousness.

Prin expresie we do not understand the Word - Expression in itself, but what the Expression enunciates, from this point of view we must reflect.

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In conclusion, all the Words of Universal Pure Language form through their Expression the Universal Pure Consciousness.

The expression is the Structuralization, in fact the third characteristic of the "Infinite Continuum", and the Meaning of the Expression consists in Undefinedness, the fourth characteristic of the "Infinite Continuum".

Books published

Sapiential Literature

Volumes of aphorisms

- The Future of Artificial Intelligence -philosophical aphorisms, contains **3135** aphorisms, the United States of America 2020
- The Philosophy of Artificial Intelligence - philosophical aphorisms, contains **4162** aphorisms, the United States of America 2020
- Destinul Inteligenței Artificiale Conține un număr de **505** aforisme, Statele Unite ale Americii 2020 ; Destiny of Artificial Intelligence **505** aphorisms, the United States of America 2020
- Iubire și Absurd contains **449** aphorisms, Statele Unite ale Americii 2019 ; Love and Absurd contains **449** aphorisms, Statele Unite ale Americii 2020
- Impactul Inteligenței Artificiale asupra Omenirii contains **445** aphorisms, Statele Unite ale Americii 2019; The Impact of Artificial Intelligence on Mankind **445** aphorisms, the United States of America 2019

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- Credință și Sfîntenie la Om și Mașină contains **749** aphorisms, Statele Unite ale Americii 2019 ; Faith and Holiness at Man and Machine **749** aphorisms, the United States of America 2019
- Necunoscutul absurd contains **630** aphorisms, Statele Unite ale Americii 2019; The Unknown Absurd philosophical aphorisms, contains **630** aphorisms, the United States of America 2020
- Viitorul îndepărtat al omenirii contains **727** aphorisms, Statele Unite ale Americii 2019; The Far Future of Mankind contains **727** aphorisms, Statele Unite ale Americii 2019
- Culegere de Înțelepciune – Aforisme filosofice esențiale – Ediția 2019 contains **13222** aphorisms - Statele Unite ale Americii 2019
- Dovada Existenței Lumii de Apoi contains **709** aphorisms, Statele Unite ale Americii 2019; Proof of the Existence of the Afterlife World contains **709** aphorisms, Statele Unite ale Americii 2019
- Culegere de Înțelepciune - Opere Complete de Aforisme - Ediție de Referință the United States of America 2019; Wisdom Collection - Complete Works of Aphorisms - Reference Edition 2019 , contains **12,513 aphorisms**- the United States of America 2019

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- Judecători the United States of America 2019 ;
Judges –contains 1027 aphorisms, the United States
of America 2019
- Culegere de Înțelepciune - Opere Complete de
Aforisme - Ediție de ReferințăWisdom Collection -
Complete Works of Aphorisms - Reference Edition,
contains 11,486 aphorisms structured in 14 volumes
previously published in other publishers, which are
included in the current collection. 2014
- Dumnezeu și Destin, Paco Publishing House,
Romania, 2014, God and Destiny, the United States of
America, 2014
- Rătăcire, Paco Publishing House, Romania
2013, Wandering, the United States of America, 2014
- Libertate, Paco Publishing House, Romania, 2013,
Freedom the United States of America,2013
- Cugetări esențiale, Paco Publishing House,
Romania, 2013
- Antologie de înțelepciune, the United States of
America 2012 Anthology of wisdom , the United
States of America, 2012 contains 9578 aphorisms
- Contemplanre, Paco Publishing House, Romania,
2012, Contemplation, the United States of
America, 2012

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- Deșertăciune, Paco Publishing House, Romania, 2011, Vanity , the United States of America, 2011
- Paradisul și Infernul, Paco Publishing House, Romania 2011, Paradise and Inferno, the United States of America, 2011
- Păcatul, Paco Publishing House, Romania, 2011, The Sin, the United States of America, 2011
- Illuminare, Paco Publishing House, Romania, 2011 Illumination, contains 693 aphorisms the Unites States of America, 2011
- Culegere de înțelepciune (Wisdom Collection) in which appear for the first time in Romanian the volumes Înțelepciune(The book of wisdom), Patima (The Booh of Passion) and Iluzie și Realitate (The Book of Illusion and Reality), together with those reissued as Nemurire (The Book of Immortality), Învață să mori(The Book of the Dead) and Revelații (The Book of Revelations), volumes that appeared both separately and together in the collection in the online or printed English editions of United States, Wisdom Collection **contains 7012 aphorisms** the United States of America 2009
- The Booh of Passion, the United States of America, 2010
- The Book of Illusion and Reality, the United States of America 2010

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- The book of wisdom, the United States of America 2010, contains 1492 aphorisms
- Învață să mori, Paco Publishing House, Romania, 2009 , The Book of the Dead, the United States of America, 2010, contains 1219 aphorisms
- Nemurire, Paco Publishing House, Romania, 2009, The Book of Immortality, the United States of America, 2010, contains 856 aphorisms
- Revelații 21 Decembrie 2012, Paco Publishing House, Romania, 2008, The Book of Revelations, the United States of America, 2010, contains 2509 aphorisms

Volumes of philosophical studies

- Coaxialismul - Editie completa de referinta, First edition Romania 2007, the second, the United States of America 2010 The Coaxialism- Complete reference edition, the United States of America 2011
- Moarte, neant aneant viață și Bilderberg Group, First edition Romania 2007, the second, the United States of America 2010
- Logica coaxiologică, First edition , Romania 2007, the second, the United States of America 2014; The Coaxiologial Logic, the United States of America 2020
- Starea de concepțiune în fenomenologia coaxiologică, First edition Romania 2007, the second, the United States of America 2014

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- Antichrist, ființă și iubire, First edition Romania 2007, the second, the United States of America 2012 The Evil, the United States of America 2014
- Iubire the United States of America 2012, Amour the United States of America 2010, Love, the United States of America 2012

Volumes of philosophical poetry

- O Moarte a Iubirii –poezii filozofice de dragoste, the United States of America 2020
- De ce Plâng Îngerii Iubirii –Poezii Filozofice de Dragoste, the United States of America 2020
- Inimi de Cenușă -Poezii Filozofice de Dragoste, the United States of America 2019
- Fără tine Iubire - Philosophical poems the United States of America 2019
- Am crezut în Nemărginirea Iubirii -Philosophical poems the United States of America 2019 ; I believed in the Eternity of Love - Philosophical poems-the United States of America 2019
- Te-am iubit-Philosophical poems the United States of America 2019; I loved you - Philosophical poems-the United States of America 2019
- Să dansăm Iubire -Philosophical poems the United States of America 2019
- Sfințenia Iubirii -Philosophical poems the United States of America 2019
- Steaua Nemuririi -Philosophical poems the United States of America 2018 The Star of Immortality-

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Philosophical poems -the United States of America 2018

- Iluzia Mântuirii-Philosophical poems the United States of America 2018
- Întâmplare Neîntâmplătoare -Philosophical poems the United States of America 2018
- Singuratarea Nemuririi -Philosophical poems the United States of America 2018
- Drame de Companie -Philosophical poems the United States of America 2018
- Calea spre Absolut -Philosophical poems the United States of America 2018
- Dumnezeul meu -Philosophical poems the United States of America 2018
- Angoase existentiale-Philosophical poems the United States of America 2018 Existential Anguishes - Philosophical poems the United States of America 2018
- Mai Singur -Philosophical poemsthe United States of America 2018 ; More lonely - Philosophical poems-the United States of America 2019
- Pe Umerii Lacrimii Unui Timp -Philosophical poems the United States of America 2018
- În sălbăticia Sângelui -Philosophical poems the United States of America 2018

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- Început și Sfârșit -Philosophical poems the United States of America 2018
- Marea Iluzie a Spargerii Totului Primordial - Philosophical poems the United States of America 2018
- Transcendental - Philosophical poems the United States of America 2018
- Amintirile Viitorului -Philosophical poems the United States of America 2018
- Înțelesul Iubirii – Philosophical poems the United States of America 2018
- Tot ce a rămas din noi este Iubire - Philosophical poems the United States of America 2018
- Creația Iubirii - Philosophical poems the United States of America 2018
- Zâmbetul este floarea Sufletului - Philosophical poems the United States of America 2018
- Omul este o șoaptă mincinoasă a Creației- Philosophical poems the United States of America 2018
- Condiția Umană- Philosophical poems the United States of America 2018
- Agonia-Philosophical poems the United States of America 2018
- Iubire și Sacrificiu-Philosophical poems the United States of America 2018

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- Disperare-Philosophical poems the United States of America 2018
- Statuile Vivante ale Absurdului-Philosophical poems the United States of America 2018; The Living Statues of the Absurd - Philosophical poems the United States of America 2018
- Arta Absurdului Statuilor Vivante - Philosophical poems the United States of America 2018
- Absurd -Philosophical poems the United States of America 2018
- Greata și Absurdul -Philosophical poems the United States of America 2018
- Alienarea Absurdului-Philosophical poems the United States of America 2018
- Depresiile Absurdului Carismatic –Philosophical poems the United States of America 2018
- Zilele fără adăpost ale Absurdului -Philosophical poems the United States of America 2018
- Stelele Căzătoare ale Durerii Lumii de Apoi - Philosophical poems the United States of America 2018
- Cunoașterea este adevărata Imagine a Morții - Philosophical poems the United States of America 2018
- Teatrul Absurd- Philosophical poems the United States of America 2018; The Absurd Theater-Philosophical poems the United States of America 2018
- Vise -Philosophical poemsthe United States of America 2018 ; Dreams- Philosophical poems the United States of America 2018

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- În Inima ta de Jar Iubire-Philosophical poems the United States of America 2018
- Nemurirea Iubirii -Philosophical poems the United States of America 2018, The Immortality of Love-Philosophical poems the United States of America 2019
- Timpul pierdut-Philosophical poems the United States of America 2018, The Lost Time -Philosophical poems the United States of America 2019
- Iluzia Existenței -Philosophical poems (Statele Unite ale Americii) 2017 The Illusion of Existence: Philosophical poems the United States of America 2017
- Existentialism - Philosophical poems (Statele Unite ale Americii) 2017 Existentialism: Philosophical poems the United States of America 2017
- Ființă și Neființă -Philosophical poems (Statele Unite ale Americii) 2017 Being and Nonbeing: Philosophical poems the United States of America 2017
- Oglinzile Paralele ale Genezei -Philosophical poems (the United States of America) 2017 The Parallel Mirrors of the Genesis: Philosophical poems the United States of America 2017

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- Existenta si Timp -Philosophical poems (the United States of America) 2017 Existence and Time: Philosophical poems the United States of America 2017
- Obiecte de Cult -Philosophical poems (the United States of America) 2017 Objects of Worship: Philosophical poems the United States of America 2017
- Copacul Cunoasterii -Philosophical poems (the United States of America) 2017The Tree of The Knowledge: Philosophical poems the United States of America 2017
- Iluzia Amintirii-Philosophical poems (the United States of America) 2017The Illusion of Memory: Philosophical poems the United States of America 2017
- Iluzia Mortii -Philosophical poems (the United States of America) 2017The Illusion of Death: Philosophical poems the United States of America 2017
- Eternitate -Philosophical poems (the United States of America) 2017 Eternity: Philosophical poems the United States of America 2017
- Strainul Subconstient al Adevarului Absolut - Philosophical poems (the United States of America) 2016
- Paradigma Eternitatii -Philosophical poems (the United States of America) 2016

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- Marea Contemplare Universala -Philosophical poems the United States of America) 2016
- Bisericile Cuvintelor -Philosophical poems (the United States of America)2016
- Trafic de carne vie -Philosophical poems (the United States of America) 2016
- Vremurile Cuielor Tulburi -Philosophical poems (the United States of America)2016
- Divinitate -Philosophical poems (the United States of America) 2016
- La Cabinetul Stomatologic -Philosophical poems (the United States of America) 2016
- Origami -Philosophical poems (the United States of America) 2016
- Dinainte de Spatiu si Timp -Philosophical poems (the United States of America) 2016
- A Fi Poet eLiteratura Publishing House, București Romania 2015
- O Clipă de Eternitate eLiteratura Publishing House, București Romania 2015
- Suntem o Hologramă eLiteratura Publishing House, București Romania 2015
- Zile de Carton eLiteratura Publishing House, București Romania 2015

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- Fericire eLiteratura Publishing House,
București Romania 2015
- Nonsensul Existentei the United States of America
2015 The Nonsense of Existence - Poems of Meditation
the United States of America 2016
- Liberul arbitru the United States of America 2015
The Free Will - Poems of Meditation the United States
of America 2016
- Marile taceri the United States of America
2015 The Great Silences - Poems of Meditation the
United States of America 2016
- Ploi de Foc the United States of America
2015 Rains of Fire - Poems of Meditation the United
States of America 2016
- Moarte the United States of America 2015 Death -
Poems of Meditation the United States of
America 2016
- Iluzia Vieții the United States of America 2015 The
Illusion of Life - Poems of Meditation the United States
of America 2016
- Prin cimitirele viselor the United States of America
2015 Through The Cemeteries of The Dreams - Poems
of Meditation the United States of America 2016
- Îngeri și Nemurire the United States of America
2014 Angels and Immortality - Poems of Meditation the
United States of America 2017

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- Politice the United States of America 2013
- Facerea lumii the United States of America 2013
- Cuvântul Lui Dumnezeu the United States of America 2013
- Alegerea Mantuitorului the United States of America 2013

Volumes of poetry of philosophy of love

- The Philosophy of Love - Dragoste și Destin - Philosophical poems (the United States of America) 2017 The Philosophy of Love - Love and Destiny: Philosophical poems the United States of America 2017
- The Philosophy of Love - Verighetele Privirilor - Philosophical poems (the United States of America) 2017 The Philosophy of Love-The Wedding Rings of Glances-Philosophical poems the United States of America 2017
- The Philosophy of Love - Fructul Oprit - Philosophical poems (the United States of America) 2017 The Philosophy of Love - The Forbidden Fruit: Philosophical poems the United States of America 2017
- The Philosophy of Love - Lacrimi -Philosophical poems (the United States of America) 2017 The

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Philosophy of Love- Tears: Philosophical poems the
United States of America2017

Volumes of poetry of love

- Adresa unei cești de cafea, Paco Publishing House, Romania, 2013, second edition, the United States of America, 2012
- Memento Mori, Paco Publishing House, Romania, 2012, second edition, the United States of America, 2012
- Parfum de eternitate, Paco Publishing House, Romania, 2012, second edition, the United States of America, 2012
- Umbrele Inimilor, Paco Publishing House, Romania, 2012, second edition, the United States of America, 2012
- Inimă de piatră amară, Paco Publishing House, Romania, 2012, second edition, the United States of America, 2012
- Legende de sufletului, Paco Publishing House, Romania, 2012, second edition, the United States of America, 2012
- Adevăr, Amintire, Iubire, Paco Publishing House, Romania, 2012, second edition, the United States of America, 2012

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- Eram Marile Noastre Iubiri, Paco Publishing House, Romania, 2012, second edition, the United States of America, 2012
- Suflete pereche, Paco Publishing House, Romania, 2011, second edition, the United States of America, 2011
- Templul inimii, Paco Publishing House, Romania, 2011, second edition, the United States of America, 2011
- Poeme de dragoste, Paco Publishing House, Romania, 2009, second edition, the United States of America, 2011

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Novels

- *Destin*, Paco Publishing House, Romania, 2003
- *The trilogy Destiny with the volumes Psycho, Apocalipsa and Exodus*, Paco Publishing House, Bucuresti, Romania 2004,
 - *The origin of God* appeared in the United States of America with the volumes *The Divine Light*, *Psycho*, *The Apocalypse* and *Exodus* 2006
 - *The Divine Light* appeared in the United States of America 2010

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Nonfiction volumes

- Wikipedia pseudo-enciclopedia minciunii, cenzurii și dezinformării, appeared in English with the title : Wikipedia:Pseudo-encyclopedia of the lie, censorship and misinformation; The first critical book about Wikipedia that reveals the abuses, lies, mystifications from this encyclopedia – the United States of America – 2011
- Bible of the Light – the United States of America - 2011
- Procesul Wikipedia – Drepturile omului, serviciile secrete și justiția din România – the United States of America - 2018

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